

## Olivet Nazarene University Digital Commons @ Olivet

---

Preacher's Magazine

Church of the Nazarene

---

2-1942

# Preacher's Magazine Volume 17 Number 02

J. B. Chapman (Editor)  
*Olivet Nazarene University*

Follow this and additional works at: [https://digitalcommons.olivet.edu/cotn\\_pm](https://digitalcommons.olivet.edu/cotn_pm)



Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [International and Intercultural Communication Commons](#), [Liturgy and Worship Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

---

### Recommended Citation

Chapman, J. B. (Editor), "Preacher's Magazine Volume 17 Number 02" (1942). *Preacher's Magazine*. 194.  
[https://digitalcommons.olivet.edu/cotn\\_pm/194](https://digitalcommons.olivet.edu/cotn_pm/194)

This Book is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Preacher's Magazine by an authorized administrator of Digital Commons @ Olivet. For more information, please contact [digitalcommons@olivet.edu](mailto:digitalcommons@olivet.edu).

---

# *The* Preacher's MAGAZINE

## *S a l v a t i o n*

*By E. Wayne Stahl*

That noble word, "salvation," goes sounding through my soul  
With majesty transcendent; its cadences will roll  
In cataracts of beauty. I see a rainbow shine  
In every letter forming salvation's letters nine.

What words of sweetest music are in our English tongue!  
And we rejoice to hear them, when spoken or when sung;  
Yet one excels all others, and this indeed I know,  
It is the word "salvation," which sets my heart aglow.

Redeeming word, "salvation!" For it reveals to me,  
In lonely, lovely triumph, the vision of a tree,  
With fruit of life eternal: God's Victim-Victor died  
To bring the world "salvation," the Ransom crucified.

O royal word, "salvation!" It truly makes us kings,  
As John the seer of Patmos, in Revelation sings.  
The crowns are ours forever! Christ did incarnadine  
The cross with love's own splendor, the cross, salvation's sign.

## The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

## Is Your Church Alive?

BY THE EDITOR

WHEN we ask about spirituality we inject an element of mystery into our question and invite evasion in connection with the answer. But when we ask if a certain church is alive there is not much room for misunderstanding and not much chance for evasion; for there are certain evidences of life that cannot very well be imitated. Jesus used the wind as a symbol of the Spirit, and although we cannot see the wind and know its source and destiny, we cannot escape its effects.

To begin with, a live church is a united church. There is something poetic about a body of Christians—something like the poetry of the flower. If one sets in to analyze the flower he destroys its beauty and dissipates its perfume. He must take it whole to take it fully. It is not necessary that there should be complete uniformity in a church, but there must be unity in essentials and charity in all things besides. Take the dress question; the dress question presents no trouble at all in bodies like the Salvation Army where a uniform is required. But when no uniform is required dress, like conversation, becomes a medium for expressing personality, and there will be variety in spite of all that can be done. The principles of decency and modesty must not be violated, but within the limits of these all concerned must be demanding of himself and liberal with other people. This is but an illustration. The principle must go on through. Take the form of service: some people like order and form, some like liberty strongly tinged with license. But these must both yield some, and the service which is most useful is not exactly adapted to many. Just now we all resent political dictators, but dictators intellectual and spiritual are just as distasteful and enervating. Truth will prevail, if given a chance, so we should welcome free speech and free thinking. The good

way is better than any other way, so we should not fear to trust even humble people with their Bible and with their God. The unity that is real unity is not enforced, but is a result of free choices and free actions melted into one by the fires of necessity and good counsel.

Dr. Talmage suggested that in a live church the people come to meeting on time. Coming late may be just a habit, but it is a useless and bad habit. The meeting which must make a lingering start is like a life which must fight against a poor birthright, and it is likely to live but tamely and die prematurely. If people are really glad when they say unto them, "Let us go up to the house of the Lord," they will come on time, and it is the business of the leader to start the meetings on time and show by deeds, more than by words, that he believes so good a thing as the worship of God should be orderly and prompt.

A live church will have congregational singing. I think we are decidedly long on "special singing," and I have never seen a real live church where congregational singing is neglected. Whether good congregational singing is a cause or a result, one thing is sure, it is invariably connected with a live church. Just the other day a "song leader" (and the very name can readily savor of professionalism) asked the people to stand and sing. And he kept them standing there while he and a few others sang an unfamiliar song in which the people could take no part. Such a thing is as completely out of place as it is possible to imagine. An unfamiliar hymn or song is of no earthly use to a worshiping church, and a song leader who caters to the choir, expecting the people to sit by and be blessed by proxy, is more a hindrance than a help. This idea that people will come in great numbers to "hear" special singing is an exploded theory. People will come to a "singing church" to help in the singing, but they will not come just to hear others do the singing, no matter how good it is.

In a live church the preacher does not do all the talking. Dependable witnesses are as indispensable in the church as in the courtroom. Lawyers and preachers are helpless if there are no witnesses. That plan which makes the mid-week service just a little preaching service is a mistaken plan. The preacher who talks more than ten minutes in a prayer meeting slated to last an hour has his sense of proportions confused, and that plan for services which makes no place for testimonies in the "big services" of the church is based upon a misbalance between impression and expression. And it is not enough to just "spring" a testimony meeting now and then. If people have an idea they are going to be

expected to testify, it will affect their lives all the week, just as it affects the preacher to know he is going to preach at a certain time. A talking preacher can kill almost any church. It is bad enough for the preacher to be "long-winded" on his regular time, but it is even worse if he is a talker in addition to being a long-winded preacher.

A live church is a liberal church. Here again we do not contend for the order. Some say, "Get the glory down and the people will be liberal." But Malachi said, Bring the tithes into the storehouse and I will pour out blessings. And I have myself observed that a loosening up of the purse strings often prepares the way for spiritual blessings. But whichever comes first, the important point is that liberality and vitality go together. Either stinginess kills a church or else a dead church just gets stingy. And either giving prepares the way for blessing or blessings pave the way for liberality. Anyway, a live church is a liberal church. The preacher who is always solicitous to protect his people against missionary meetings and other appeals usually has a difficult time getting money for his ordinary needs. There are, I presume, a few overliberal people, but by large and far, the number who need to be encouraged to give is greater than those who need to be warned and held back.

A live church is evangelistic, as well as evan-

gelical. And here is where the preacher's part comes in the strongest. A London pastor remarked to Spurgeon that he very much wished to have conversions in his services, but that he seldom did have them. Spurgeon asked him if he expected to have them, and the preacher was not sure that he did. But Spurgeon said, "I expect to have conversions, and I plan to have them, and I do have them." This is largely a fruit of attitude. And the preacher is the only one who can develop this spirit of expectation and bring about the climax. No church can live long without matriculations. The live church just must have conversions and revivals.

A live church will soon become a center of interest. Methods must vary somewhat according to the general and special location, but people will find the way to the door of the live church. Perhaps a complete statement would require us to say a live church will find its way into the homes and hearts of the community. Anyway, the cure for the disease of "empty pews" is indirect, rather than direct. A church cannot be filled consistently by advertising, no matter how faultless the advertising program is. If the church is not really alive, people will not come and come again. Vital preaching, good congregational singing, united service, punctuality, liberality and successful evangelism! Is your church a live church?

# Thoughts on Holiness

## The Law of Holiness

Olive M. Winchester

*Sanctify yourselves and be ye holy; for I am Jehovah your God (Lev. 20:7).*

**A**MONG the various laws given to the children of Israel as they encamped at Mt. Sinai those in chapters seventeen to twenty-six in the Book of Leviticus have been entitled *The law of holiness*. No doubt this is due to the fact that frequently the admonition was given to the people that they were to be holy, because Jehovah their God was holy. Thus very appropriate the title would seem to be, and it is interesting to notice in these laws the requisites made, thus bringing before us the characteristics pertaining to a holy people.

### HEART CONDITIONS

While we would be inclined to think that in these early days all requirements would be re-

lated to outward conduct, yet even here we find precepts relative to heart conditions. As we read the command, "Thou shalt not hate thy brother," we feel as if we had held converse with the First Epistle of John instead of the Book of Leviticus, and then we look again and we note the command, "Thou shalt not bear any grudge against the children of thy people." No New Testament word of exhortation could be more heart-searching than this. Finally comes the positive claim, "Thou shalt love thy neighbour as thyself." We know the relative place assigned by Jesus to this demand, making it one of the fundamental requisites in true Christian experience.

When we consider that these exhortations were given in a day when as yet the Holy Spirit had not been bestowed as a spiritual dy-

namic in the heart of man, and therefore man had no inner enabling power to walk in the commandments of the Lord, we marvel at their content. If such were required of the Israelites in that day and age, how much the more are such devolvent upon us today.

#### RELATION TO OUR FELLOWMAN

When we turn from the requisites for the heart condition to those pertaining to our fellowman, we are likewise surprised to note the scope. Although on the one hand there are those such as we would expect, namely, precepts affecting moral living, yet on the other hand there are others which rise above the concepts of that day.

Noteworthy among the commands given along this line are those relating to the care of the poor. They were bidden not to gather the gleanings of the harvest or of the vintage, but leave the corners. Herein we see a principle of care for the poor that it has taken man the centuries to find the most expedient, that is, provide for the poor in such a way that he must needs share in the work. Among the Hebrew people the poor must go and reap these gleanings if he would benefit thereby.

Again in the world of business the precepts enter, and we hear the command, "Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. Just balances, just weights, a just ephah, and a just hin, shall ye have." Integrity and uprightness should ever characterize the Christian in his business relations as well as in other fields of activity.

Further there are striking commands respecting social attitudes and bearings. We note a very practical injunction in the words, "Thou shalt not go up and down as a talebearer among thy people." These words bring a very vivid picture before one's eye, that of a person who finding some choice piece of gossip goes from house to house to tell the tale. If such a command had its application only to that day and was not relevant to our own, then we could charge its necessity upon the low standards of the age, but alas it also is very pertinent for our own time, and to it, if all would take heed, many a sorrow would be saved.

Moreover among the social precepts are those enjoining respect for the aged and care for the stranger. All such bespeak a tenderness and compassion that did not exist too generally in that age and mark these ideals thus set before the Israelites as of no other origin than divine. This fact is further brought out in that interspersed among the commands very often the statement is made, "I am Jehovah."

#### RELATION TO GOD

In setting forth the relation of man to God these chapters especially emphasize the primary importance of obedience, keeping the statutes of Jehovah. They were not to walk according to the ordinances of the land of Egypt on the one hand nor according to the "doings of the land of Canaan" on the other, but they were to walk in the ways of Jehovah, which would minister to them life. This thought of life is an adumbration of New Testament teaching, and thus indicates how far the religious teaching of that day cast its shadow. Besides this pre-eminent blessing of life, there is the promise of material blessings, for they were told that if they kept the statutes of Jehovah, "Then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit."

Among the various statutes given to the children of Israel were those pertaining to worship. This was approached from both a negative and a positive standpoint. They were not to worship idols or the gods of the nations around about them, Jehovah alone was to be their God. Moreover in making an offering unto him it should be without blemish; it must be perfect to be accepted. The blind, the broken, the maimed or any animal with any other deficiency was debarred from sacrifice. They were to keep the Sabbath day holy unto Jehovah and three times a year they were to observe special feasts of worship. Thus a comprehensive program was outlined for them.

For the priests, the ministers of the people, special precepts were given and the reason subjoined was "They shall be holy unto their God, and not profane the name of their God; for the offerings of Jehovah made by fire, the bread of their God, they do offer: therefore they shall be holy." Moreover any who had any physical defects were debarred from officiating as priests, they might eat the bread of the offerings, but could not approach the altars to offer sacrifice.

Then in these chapters the injunction not to consult those who have familiar spirits is emphasized, and the warning given that such would be cut off from the people of God. Moreover any who cursed or blasphemed were to be stoned whether sojourner or the home born. All such were regarded as having severed themselves from the chosen people of Jehovah.

When we survey these various precepts and carry over their symbolism into the life of the Christian today, we see that they are very comprehensive and give us quite a full regime of living. The heart conditions enter into the very

vital elements of Christian experience and, if kept, maintain the citadel of our being inviolate.

The relationship to our fellowman is also comprehensive. It sets before us an idea of living whereby the poor and needy come under the scope of Christian duty, it demands of us that in all things we walk in the ways of justice and equity, that we keep our tongue from evil and have respect and love for those whose steps have begun to falter by reason of age, and that we show hospitality and care for the stranger.

Finally in our relationship to God we owe to Him from a personal standpoint obedience to all of His commands and precepts, and we owe Him acts of worship in the congregation of the saints. The Sabbath day is His and so also should there be special feasts and seasons when worship enters into longer periods.

Failing to keep ourselves in the state of obedience and worship and yielding to the abnormal desire to seek spiritual contacts in illegitimate channels we cut ourselves off from fellowship, and allowing our spirits to become defiant after we have known the light and fellowship of the saints leads to fatal sin. All this is depicted to us in these chapters and thus they give us warning and admonition that is applicable and an ideal worthy to be followed. Truly they are rightly named *The law of holiness*.

## Holiness

Holiness purifies and holiness energizes, there are no dead holy folks above the sod. There is life and energy and movement in the content and relationships which holiness necessarily involves.—BUTLER.

Holiness is an instantaneous deliverance from all sin, and an instantaneous power then given always to cleave to God.—WESLEY.

We must let the idea of holiness stand alone in our thinking, disassociated from all mere accidents of sorrow or of joy, or indeed of any other state of our emotions. When the soul is consciously disentangled from all sinful affinities and is in a state of positive concurrence with the whole will of God, that is holiness.—WOOD.

Holiness is not a self-sustaining sufficiency, but it is such a conditioning of our selfhood, and the establishment of such a union with God, that we have Him as our sufficiency.—BUTLER.

Holiness in progression brings moderation as the outstanding element in the life. Moderation

will be noticeable in the decreasing number of human demands. Human nature untouched by grace usually has more demands than can be satisfied. Thus moderation stands out against the predominating selfishness of human life. Moderation then becomes the badge of holiness in progression.—JOHNSON.

## Nazarenes

### Being Lost to the Church

Emma French

OUR Manual reads (page 53, paragraph 50), "When a member of a local church removes to another locality, his pastor shall notify the pastor of the local church nearest to the locality, giving the name and address, if known, of the member who has moved."

This, if carried out, would be a very splendid way to help our Nazarenes to keep their experience and save them to the Church of the Nazarene.

But in this community I have contacted Nazarenes from this district, and various other districts, and without exception they have said their pastors told them to keep their membership in their old local church until they were sure about where they were going to settle. And, in this process of settling, they are attending various missions and denominations, and some use their Sabbath to go sightseeing in California, and never seem to find the Church of the Nazarene in their settling. Many are being lost to the church because the former local pastor tries to hold these folks to his church.

If every local pastor could see this picture in reality, as I have painted it, it would cause him to see how important it is not only to get members into his church, but when they move to get them into that local church; many are being lost to the church and to God because of this.

## "Godliness Is Profitable"

Godliness is Godlikeness. It is God's original plan for humanity since the hour of creation, for we read, "So God created man in His own image; in the image of God created He him; male and female created He them." Godliness was their glory and joy before their temptation and fall. It made them comfortable in the presence of their Creator; and was the basis of their capacity for great accomplishments. Adam and Eve in

their unfallen state were like God. They were created in the divine image, which doubtless refers to their freedom of choice, their capacity for moral responsibility, realized by the possession of a conscience, their intelligence, evidenced by the power of speech, their reasoning faculties, and chief of all, man became a living soul.

The experience and knowledge of sin worked great damage to these endowments. Joy in God's presence was lost and fear took its place, and they felt a desire to get away from God and hide from His presence. The blight of conscious guilt depressed their happy fellowship with God, and the stream of disease and defiance of God and death took form and began its flow down through the centuries.

The atonement through Christ contemplates the bringing back of godliness to humanity, and to this task we address ourselves in the work of the Church, but it is a difficult task. It is not hard work to be religious in a merely formal way, but to be godly in a God-hating world is something different. Yet, in measure as we are able to see clearly God's will and His ways of dealing with men, we value the duty of godliness in this life.—*The Wesleyan Methodist*.

## The Preacher's English

LEEWIN B. WILLIAMS

**N**O DOUBT many preachers have allowed the handicap of incorrect speech to keep them from advancement and success. The insidious danger lies in the fact that one is unaware of the handicap, unless his mistakes are called to his attention. Many know better than they do. The old habits of incorrect pronunciation and grammar are hard to slough off. But wonderful improvement may be made by "giving attention to reading." When we discover errors that we are making, then set to work not to repeat them.

Pronounce these words correctly. Italics indicate syllables to be accented. Figures indicate the preference where one or more pronunciations are recognized by the dictionaries.

**PIANO**—(1) pi-*ann*-o, (2) pi-*ahn*-o, short i in each pronunciation. In the second pronunciation the *a* as in *arm*, *harm*, *farm*.

**PIANIST**—(1) pi-*ann*-ist, (2) *pee*-an-ist (Italian), preference is given by all dictionaries to the first pronunciation.

**BAAL**—*Ba*-al, not Bail. . . .

**INTERESTING**—*in*-ter-est-ing, not inter-est-ing.

**BLASPHEME**—blas-*feem*.

**BLASPHEMOUS**—blas-*feem*-us, blas-*feem*-y, note the accent changes to the first syllable in these two words.

**ALTERNATE**—(noun) al-*ter*-nate, occurring by turns, as an al-*ter*-nate delegate.

**ALTERNATE**—(verb) al-*ter*-nate, to perform in turns, you may al-*ter*-nate with another in holding the prayer meeting.

**EFFECTIVE**—eh-*feck*-tive, not ee-*feck*-tive.

**RAMPANT**—*ram*-pant, *ram*-p'nt, the final *a* is obscure.

**APPARATUS**—ap-a-*ray*-tus, keep the *rat* out of this word.

My old grammar had this rule: The subject of a participle (gerund) should be in the possessive case. Here is a rule that may violate.

Wrong: We left without any one knowing it.

Right: We left without any one's knowing it.

When the possessive is a pronoun the mistake is more subtle.

Right: Did you hear about *his* (not him) running away.

We heard John's singing. We, too, heard *his* singing.

What was the cause of *their* going away?

The difficulty is his finding the road.

Contractions—

do not—don't

does not—doesn't

Right:

You don't know.

He doesn't know. She doesn't sing. It doesn't amount to much.

Mary doesn't like to study.

We don't live far away.

Henry doesn't go to school.

Wrong:

Jane don't care.

This don't matter much.

Human nature don't change.

Heard at a District Assembly, addressing a general superintendent: "You fellers up there at Headquarters."

**BONERS**: "Pride goes before a fall." A minister boasted that he could open his Bible at random and preach a sermon from the first text his eyes fell upon. Doing this on one occasion, his Bible opened at the 111th Psalm, and his eyes rested on the 7th verse, which he proceeded to read, "The work of his hands is *variety* and judgment." He divided his text under two heads, "Variety" and "Judgment." Imagine his chagrin when at the close of the service someone called his attention to the fact that he misread the text—that it should be *verity* and judgment.

(Send in your "Boners" they may help us to be careful.)

# Archaeology of the Bible

Basil Miller

## PART FIVE

32. *The journey to Palestine.* We are slowly wending our way back to the early years of the world. We have arrived with historical certitude at a time when Israel was beginning to enter the land which for centuries should be their national home. Even the journey through the wilderness can in its broadest outlines be traced at present. Most of the stops on the road to Sinai have been recognized as existing today; and these have been authentically traced by leading explorers. Similar conditions exist as those mentioned in the Old Testament narrative.

The wilderness of Sin, where the people murmured, is supposed to be the plain of El Murkha, at which place the heat is intense. The distress for water after leaving the wilderness of Sin, requiring divine interposition, is in accord with the known facts of today. On this route no water is found for a long distance, until the oasis of Feiran is reached. In this extensive wilderness is a massive rock, surrounded by heaps of pebbles, where according to an Arabian tradition, Moses struck the rock and water came forth. The oasis mentioned above would account for the battle with the Amalekites—the existence of whom the spade affords ample testimony—for the possession of the water.

Moreover, reference to the very material that would be required for the construction of the tabernacle is found in the records of Egypt, whence the people had just come, and where for centuries they had been laboring slaves. Iron, goldsmiths, coppersmiths, the weaving of linen, precious stones, are all mentioned in these records.

"Now for any writer in after years, eight hundred or a thousand years later, to pass safely through all these liabilities of mistake, snares and pitfalls on every step, maintaining his accuracy in the minutest points of difference between the lands, the ages, the circumstances and with no collection of antiquarian books, or museum to guide him, there can be no hesitation in saying that it is absolutely out of the question."<sup>1</sup>

33. *The tabernacle.* Concerning the possibility of building the tabernacle, an interesting monument with the following inscription has been found near the base of Mt. Sinai: "Neferher, the prospector, Aba, the prospector, two collectors, three controllers, two hundred miners,

three elders, three smelters, twenty boatmen, fifteen overseers, thirty peasants, seventy builders." These are sufficient workmen to have constructed the tabernacle, and to have prepared the material for the same.

34. *Death of Pharaoh's eldest son.* Menepthah, or Marempthah, the son of Ramses II, the Pharaoh of the Oppression, has left a valuable monument that corroborates the last plague, the death of the eldest son of each family without blood on the doorpost. In the Royal Museum at Berlin is a colossal statue of Menepthah, together with his oldest son, called Marempthah. This establishes the fact that this eldest son is a historic character. But as peculiar as it may seem, this eldest son drops from history and no mention is made of him; and his younger brother Seti II became the next king.

Pharaoh Menepthah is recognized as the Pharaoh of the Oppression; his eldest son does not succeed him on the throne of his fathers; the younger brother becomes the ruler instead. Of <sup>1</sup> Bartlett, *Veracity of the Hexateuch*, 82. this the Bible states that the eldest brother was slain during the last plague. "And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt from the firstborn of Pharaoh that sat on the throne unto the firstborn of the captive that was in the dungeon" (Ex. 12: 29).

35. *The birth of Moses.* A parallel passage to that of the biblical record of the birth of Moses has been discovered; as to whether or not the two are identical is unknown, but they at least have points in common. The passage from the Bible reads, "And when she could no longer hide him, she took for him an ark of bulrushes and daubed it with slime and pitch; and she put the child therein, and laid it in the flags by the river's bank." The passage from the tablet states, "I am Sargon, the mighty king . . . My mother was of lowly birth . . . My lowly mother conceived me; she placed me in a basket of reeds and sealed it over with bitumen; she laid me in the river, but the river did not drown me . . . And the goddess Ishtar favored me . . . Four years I ruled the country."

Twenty years ago an English archæologist excavated on one of the hills of Mt. Sinai a stone tablet inscribed with writing which could not be



interpreted. At present Professor Grimme of the University of Munster states that this is in an alphabetical language founded upon Egyptian hieroglyphics. According to his translation the inscription reads, "I, Manasse [Hebrew for Moses] mountain chief and head priest of the temple, thanked Pharaoh Hiachepsut for having drawn me out of the Nile and helped me to attain high dignities."

36. *The land of Goshen.*<sup>1</sup> "Now therefore I pray thee, let thy servant dwell in the land of Goshen." The authentic accounts of this land have been mentioned before. Though critical scholars of a generation ago doubted the existence of such a land, today archæological proofs verify the biblical references to this country.

37. *Bricks without straw.* In the ancient store city of Pithom another bit of endorsement of the Bible account of the Hebrews in Egypt has been discovered. After the taskmasters became very cruel, according to the Scriptures, the straw with which the Israelites were furnished to make brick was withheld. They were then forced to go out into the fields and gather reeds and stubble. When this supply was exhausted they made brick without straw.

In the city of Pithom, unearthed by Naville, the bricks stamped with the imprint of Ramses—proving them to have been made by the Hebrews of the Oppression—on the bottom of the walls are made with straw; while those above, or about the middle, are made with coarse reeds and stubble; and those near the top are constructed without either reeds, stubble, or straw. This is accurately true to the biblical account. Straw, reeds and stubble, and finally neither was furnished with which to make bricks.

38. *The great famine.* Joseph was raised to power in the Egyptian state by interpreting a dream of Pharaoh concerning a coming famine. During the reign of the Hyksos, supposed to be the period of Joseph's residence in Egypt, Brugsch finds an Egyptian record of a famine lasting for many years. These two accounts must be of the same famine. In all the annals of Egypt no other mention is made of a famine until 1064-1071 A. D. As in the case of the famine during the age of Joseph, this one lasted seven years. In a land where famines are so uncommon, the evidence is strengthened that the two are identical.

39. *Egyptian influence in proper names.* Dr. Poole writes, "It is chiefly in proper names that we recognize the Egyptian influence on the Hebrews. That of Moses has been admitted to be Egyptian . . . There is no Hebrew derivation of

Aaron and Miriam." Dr. W. Wright speaking of the Hittite nation says, "We have examined the contemporary records of Babylon, Assyria and Egypt, and we find not only collateral evidence which created a probability in favor of the sacred narratives but sidelights which shine so clearly on the incidents that unbelief is impossible."<sup>2</sup>

40. *Passover.* The national ceremonies of the Jews commemorating certain events sanction the biblical narratives. The Passover has been faithfully kept for thousands of years; the feast of the tabernacle and the consecration also have been continuously practiced by the Jews for centuries. Had not the original events, commemorated by the ceremonies, have occurred, we would be unable to trace their continuity back into the past ages with such ease. The nation has existed for centuries, many of which were spent in their national home; also for many years they have been scattered through the nations of the world, among all classes and people; but still wherever the Jew is found these same ceremonies are in constant use. If the Jews had created these events of the Old Testament but for the glorifying of their past, their grip upon the life of these people throughout the ages would not have been so great. Had the scribes of later years created these idealized stories of the captivity, the long-continued shameful subjection of their forefathers, it would have been a blot on their national pride. This story, the termination of which is still commemorated in the Passover, unless written as history, would have been omitted.

41. *Egyptian coloring of the narratives.* The story of the captivity is so colored with the type of life and the conditions of Egypt during the ages in which it was written, that in no other way could this natural background, so faithful to the archæological facts revealed to us, have been prepared than by a dweller in the land. Egyptian customs and institutions are carefully followed and narrated.

"The coloring is so fresh and so vivid," writes Orr, "the portraiture of manners so exact, the allusions to customs and institutions are so minute, that it would be endless to dwell on them. We have the slave market, Potiphar's house, with its Egyptian arrangements; the prison; Pharaoh's butler and baker, the latter with his basket of confectionery; Pharaoh's dreams, so Egyptian in their character; Joseph as prime minister, buying and selling corn; the divining cup; the chariots; the wagons sent to Jacob; we have Egyptian names, sitting at meals, shaving the head, embalming the body; sacred

<sup>1</sup> For the numerous inscriptions bearing upon this general period see, Urquhart, *op. cit.* Vols. III, IV.

<sup>2</sup> *The Empire of the Hittites*, 123.

scribes, priests, physicians, other state functionaries; in short we find ourselves veritably on the banks of the Nile with Egyptian social and court life in full movement around us . . . A picture so full and faithful to Egyptian life and manners, could . . . take its original only on Egyptian soil."<sup>1</sup>

42. *Patriarchs' names.* Archæology throws valuable light upon the age of the patriarchs. They have been found to possess names similar to those in the inscriptions of clay. Abe-ramu, almost the same as Abraham, appears on a contract tablet of the age in which he lived. Other contract tablets have the name of Jacob-el and Joseph-el. Hence we are certain that these names are not of a later date; but that they were common in the land where the patriarchs dwelt and in the age of the same.

43. *Rachel's gods.* "Now Rachel had taken the images and put them in the camel's furniture, and sat upon them. And Laban searched all the tent and found them not" (Gen. 31: 34). These very household gods or images have been found in the ruins of Babylonian cities of the age of Rachel, as at Nippur, Tello and Bismya. Such were usually five inches long; and some were of female deities and others with long beards represent male gods.

44. *The battle of Abraham with the kings.* "And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebaiim, and the king of Bela, which is Zoar" (Gen. 14: 1, 2).

"Thus begins a chapter of exceptional interest to the modern archæologist; to the scholar of a few years ago it was a chapter of meaningless names, a record of imaginary wars between four traditional kings of Mesopotamia, and five of the Jordan valley, invented to add glory to an imaginary hero—Abraham. Recent discoveries have changed all this. Babylonian history is still obscure . . . yet something is known of each of the four kings who fought with the five kings of the Jordan valley, who carried away Abraham's nephew Lot as a captive, and who were pursued and defeated by Abraham. Amraphel, king of Shinar, was undoubtedly no other than the great Hammurabi, king of Babylon; thus the Hebrews corrupted the name. And Shinar was the ancient name of the plain in which Babylon stood. . . . Arioch, king of Ellasar, or Eriaku, king of Larsa, is well known from the Babylonian inscriptions. His Semitic name was Rim-sin. Larsa is now marked by mounds . . . in lower Babylonia . . .

Tidal . . . is supposed to have been king of Guitum, or Kurdistar. King Tudghula, mentioned in the inscriptions, may be identified with him . . . The inscriptions tell us that about 2280 B. C. Kurur-Nankhundi, king of Elam, conquered Babylonia . . . Scholars see in him the Chedorlaomer of the Bible . . . One thing is certain: The four kings were not mythical characters of a mythical alliance; they were real kings, who fought real wars, and the biblical chapter telling us of them is real history."<sup>2</sup>

45. *Archæology and the Old Testament.* "We have reached a place nearly two thousand years before Christ, in a test question vigorously disputed, where our narrative rests on an impregnable historic basis. The narrative deals too with actual personages throughout, as well as with historic events, and by these tokens together with this inherent consistency and its conformity to all local conditions takes away the last shadow of an excuse for dismissing Abraham as a 'free creation of an unconscious art'; or resolving him into 'an epoch, a race, or order of men or a roving social environment'; or for simply viewing him as other than he is described in the simplest mode, a magnificent personage, in close communion with God; thus moving majestically among his contemporaries, setting an example for all time, and leading off an undying movement in the world's history," writes President Bartlett.<sup>3</sup>

In ascending the line of Scripture narrative from the fountain source of the New Testament throughout the Old, we recede farther and farther from the domain of secular chroniclers and historical certitude, and reach back almost to the beginning. We are now within a few thousand years of the appearance of man upon the earth, and the historical facts of the biblical account remain unshaken. Thus far the Book has stood the tests of archæology. Where at present there seems to be discrepancies it is better to wait for the results of the faithful work of the spade. For as the archæologist excavates unknown regions, greater confirmatory evidence appears. We are certain that writing was common in these early days, and it is not in the least improbable that the Bible, or portions written in the days of Moses, will some day be unearthed. If other nations wrote in the language of the Babylonians; if histories of these nations have been preserved, we cannot reasonably doubt that the history of the Hebrews has thus been preserved for us. Moses was a man trained in the court of Pharaoh, so the Scriptures testify and no documentary evidence has yet been presented that denies this.

<sup>2</sup> Banks, *op. cit.*, 52-54.

<sup>3</sup> *The Veracity of the Hexateuch*, 122.

<sup>1</sup> *The Problem of the Old Testament*, 414, 15.

His opportunities for being trained in all the wisdom and art of Egypt and Babylonia were the best.

The Bible has come to us averring that it was

written during or near the days of the events narrated, and until the spade is able to excavate evidence to the contrary, its position concerning its composition must remain unaltered.

## GENERAL CHURCH PROGRAM

### Stewardship

C. WARREN JONES, *General Stewardship Secretary*

THE STEWARDSHIP COMMITTEE has tried to supply some material that will be a help to our pastors in presenting the various phases of this important subject.

February has been designated as Stewardship month, a time of special emphasis. Of course we do not want to leave the impression that February is the only month that we can present the subject. Stewardship should have a place in our ministry throughout the year but being so important, we feel that it should be emphasized early in the calendar year.

After all that has been said and written on the subject, some still think that stewardship and tithing are synonymous terms. We must try to correct the thinking of our people at this point. Stewardship is the broader term. Tithing is included in the field of Stewardship. While tithing is important, yet it is only one phase of the subject. We must realize that there is the stewardship of time, the stewardship of talents, the stewardship of prayer, the stewardship of faith and in fact, the stewardship of the whole of life. Stewardship is a field of great dimensions. God is the sovereign owner. We are but the possessors and therefore stewards of not only material things but all that goes to make up our lives.

We have divided the material under four headings: Suggestions, Texts and Themes, Sermon Outlines and Illustrations. We are indebted to Dr. Basil Miller for the illustrations, while the outlines have been prepared by pastors: Rev. E. E. Grosse of Washington, D. C., Rev. C. B. Strang of Bethany, Oklahoma, and Dr. W. W. Hess of Walla Walla, Washington. We are giving a list of ten suggestions with the hope that each pastor can follow some of them with profit.

### Suggestions for Stewardship Month

1. Preach a series of four Sunday morning sermons on Stewardship.

2. Preach one sermon on Tithing and one sermon on The Stewardship of Time during the month.

3. Prepare four ten-minute talks on various phases of Stewardship for the four regular prayer meetings of the month.

4. On each Sunday morning of the month, call the attention of your people to at least one good Stewardship article in the *Herald of Holiness*.

5. Start a Tithing League in your church.

6. Send to the Publishing House for Stewardship tracts to give out during the month. They are free.

7. Order a package of the 48-page book by Dr. D. S. Corlett, the *A B C's of Stewardship*. If you will order 100 they can be had for three cents each. Sell them for five cents. Possibly the church can buy them and allow you to give them out.

8. Urge your young people to use the Stewardship themes suggested in the February Devotional Topics of *The Young People's Journal*.

9. Be sure to display the Stewardship poster.

10. Launch in the Sunday school some project to which the entire school can give. There is a practical side to Stewardship.

### Suggestive Stewardship Texts with Themes

Theme—The Measure of our Giving.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again" (Luke 6:38).

Theme—Liberality Enjoined.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

Theme—God's Financial Plan for His Church.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Theme—The Reward of Giving.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall

reap also bountifully. Every man according as he pur-  
poseth in his heart, so let him give; not grudgingly, or of  
necessity: for God loveth a cheerful giver. And God is  
able to make all grace abound toward you; that ye, always  
having all sufficiency in all things, may abound to every  
good work" (2 Cor. 9:6-8).

Theme—Facing Our Responsibility

"I am debtor both to the Greeks, and to the Barbarians;  
both to the wise, and to the unwise. So, as much as in me  
is, I am ready to preach the gospel to you that are at  
Rome also. For I am not ashamed of the gospel of Christ:  
for it is the power of God unto salvation, to every one  
that believeth; to the Jew first, and also to the Greek.  
For therein is the righteousness of God revealed from  
faith to faith: as it is written, 'The just shall live by faith'  
(Romans 1:14-17).

Theme—Giving—An Act of Worship.

"Give unto the Lord the glory due unto his name: bring  
an offering, and come into his courts. O worship the  
Lord in the beauty of holiness: fear before him, all the  
earth" (Psalm 96:8, 9).

Theme—Robbing God.

"Will a man rob God? Yet ye have robbed me. But  
ye say, Wherein have we robbed thee? In tithes and offer-  
ings" (Mal. 3:8).

Theme—God's Storehouse.

"Bring ye all the tithes into the storehouse, that there  
may be meat in mine house, and prove me herewith,  
saith the Lord of hosts, if I will not open you the win-  
dows of heaven, and pour you out a blessing, that there  
shall not be room enough to receive it" (Mal. 3:10).

## Stewardship Flashes

Stewardship is the consecration of the heart and giving  
is but the manifestation of its spirit.

One-seventh of the verses of the New Testament deal  
with money.

Man has nothing which he did not receive and thus he is  
a steward of every worthy element of personality that he  
possesses.

*It's not what you'd do with a million  
If riches should e'er be your lot,  
But what are you doing at present,  
With the dollar and a quarter you've got?*

Your money talks; it tells the kind of a man you are and  
the direction you are going.

Sharing with others saves not only them, but us.

## Stewardship Sayings

Stewardship is the very center of the Christian life.

Stewardship when practiced makes for spirituality.

Stewardship calls for a well planned life and the sys-  
tematic and proportionate distribution of time, service and  
material possessions.

Tithing and Stewardship are not synonymous. Tithing is  
a method of Stewardship.

What we choose, what we hold and what we give de-  
termine the quality of our lives.

God is the sovereign owner of all things.

Stewardship has to do with our relationship to God,  
people and things.

God's task is our task, if we are His.

"The taproot of all evil feeds on the soil of selfishness."

## Sermon Outlines

### A Waste, or The Fragrance of Giving

E. E. Grosse

SCRIPTURE LESSON—John 12:1-8.

TEXT—John 12:5.

INTRODUCTION

In Bethany one day Mary brought pure ointment of  
spikenard, a very precious ointment and pleasingly fra-  
grant, to bathe the feet of her Lord. I do not know where  
Mary secured the ointment, perhaps from Arabia; it was  
worth about seventy-five dollars in American money.  
The family at Bethany were not rich, therefore to get that  
ointment and to give it meant effort and sacrifice yet  
Mary gave it all. It never occurred to Mary that her  
gracious deed would bring criticism.

Picture this interesting scene which we use as our Bi-  
ble lesson. All present are taken up with eating, no one  
notices Mary slipping into the room. They talk on, un-  
conscious perhaps of the tender tribute that was being  
paid their Master, until suddenly a pervasive perfume  
filled the room and they looked up. There they saw Mary,  
unmindful of the others, her face aglow, her soul in her  
eyes, as she wiped His feet with her hair. An empty spike-  
nard box told of the lavishness of her gift. Suddenly Judas  
finds his voice and gives utterance to the text, "Why was  
not this ointment sold?" *Mary gave her all, and her giv-  
ing produced three results:*

I. A COMPLAINING BECAUSE OF WASTE

1. Judas began it. He stands as the great type of greed.  
His greediness was never more pronounced than when  
he questioned the waste of the ointment, unless it was  
of course when he sold his Lord for thirty pieces of  
silver.

2. But notice, Judas was not alone in his complaining  
(see Mark 14:5).

3. Jesus divided people into two types.

a. The great and the small.

b. Those who took the narrow way and those who took  
the broad.

c. Those who were alive and those who were dead.

d. Those who were givers and those who were getters.

e. The world today still can be divided thusly.

4. Why this waste? It was asked. It is asked now.

a. It is asked in the realm of Christian Missions. Some  
asked it of Schmelenbach, of Esther Carson Winans,  
"Why waste your life?"

b. It is asked in the realm of Christian giving. Why  
give money to spread the gospel to the heathen? Why  
indeed? Because in the words of our founder, Dr. Bresee,  
"We are debtors to every man to give him the gospel in  
the same measure as we have received it." And that sim-  
ply means that I am a debtor to every man whom I can  
help to Jesus, whether he lives next door to me or over in  
China.

c. It is asked in the realm of church organization. Why  
have District Budgets and raise money for outside the

local church and community? Take the character of Judas. He asked a question one day which gives an insight into his character, when he said, "What will ye give me?" Judas was a "getter" rather than a "giver." Some say, It is a waste of money to pay my tithe, a waste of money to give to the church any more than I have to give. Dr. Morrison often said, "We give as little as we dare to give." If we do, will we really be comfortable at the judgment? Waste, that was all some of those who were present at Bethany that day when Mary gave her offering of love could see. That is all some folks today can see.

## II. REJOICING BECAUSE OF THE FRAGRANCE OF GIVING

1. The beauty of the gift of Mary was clearly seen because it came from a devout heart of love. It was human love reacting to the presence of divine love.

2. Mary is here sharing. She had the fragrance of love in her heart, she had the ointment in her hands, and she brought the two together and poured them on her Savior's feet, with the result that the house was filled with fragrance and all who were present shared in it.

3. Are you willing to share what you have in your heart, plus what you have in your hand with a world that needs God?

4. The way you give your gold will determine the love your heart has for Christ.

5. The great challenging need is for givers rather than getters; for it is only what we give that will last, and in the final analysis it is only what we give that we can keep, and only as we give that we can get. If men could only learn to translate their spirit of love and worship for the Christ into giving! There is less need today for long prayers, and more need for consecrated giving. Less need today for those who parade their goodness, and more need for those who will be able to hear Him say, "Inasmuch as ye have done it . . ." The great secret of the life of Christ was that He gave—"God so loved—he gave." Men will be most like Him when they learn the secret of giving.

## III. THE FRAGRANCE OF THE GIFT THAT MARY GAVE IS STILL IN THE WORLD

Jesus said that "whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." And just as when a stone is cast into a pool the rings of the surface of the water go out and out, so when a soul gives, the influence of its giving goes on and on and on. Think of the founder of the Church of the Nazarene, one man whose heart was full of the fragrance of holiness, and who went out under the stars. What Dr. Bresee gave goes on spreading and spreading, and will be, as long as the Church of the Nazarene stands, a memorial of what he gave.

I remind you again, that on that day at Bethany, some could think of nothing but waste; others saw the fragrance of giving. The secret of Christian stewardship is to realize that God gave His Son; He gave Himself, and He gives His grace and His presence. We must give for the very joy of giving. We cannot, as did Mary, break our box of spikenard ointment upon His feet, but we can give out gifts. We can give sympathy, comfort, fellowship. We can give our tithes and offerings and lay them all at His feet. Waste or the fragrance of giving—you either will waste what you have and give little, or you will save what you have and give much, and send forth a fragrance of Christian giving that will bless humanity.

The greatest Giver is God, and the suffering Son of God, and the challenge of Christian stewardship is that you will present your gifts to the Lord generously, joyously, interestedly, and the reward will come back to you pressed down and running over, and what you give will be, as was Mary's box of ointment, a memorial to you whosoever the gospel shall be preached.

# The High Honor of Christian Stewardship

WEAVER W. HESS

"Let a man so account of us, as ministers of Christ and stewards of the mysteries of God" (1 Cor. 4:1). Weymouth gives us this translation, "As for us apostles, let anyone take this view, we are Christ's officers and stewards of the secret truths."

"Every man hath received the gift . . . as good stewards of the manifold grace of God" (1 Peter 4:10).

## INTRODUCTION

Any confidence which God places in us should be considered as a rare privilege and a very great honor. In the truly humble Christian spirit all divine relationships and bestowals are regarded as unmerited favors from the heavenly Father.

Mystery of mysteries that God should condescend to bring sinful man up to the glorious heights of holiness. It is indeed a wonder that He should confer upon us so abundantly such rich gifts and graces. We are indeed honored of God.

THE HONOR OF LOVE DIVINE—"Behold what manner of love the Father hath bestowed upon us."

THE HONOR OF GOD'S CHOOSING—"Ye have not chosen me but I have chosen you and ordained you."

THE HONOR OF DIVINE SONSHIP—"Now are we the sons of God." "Joint heirs with Jesus Christ."

THE HONOR OF DIVINE FRIENDSHIP—"Henceforth I call you not servants, but friends."

## NOT LEAST AMONG ALL THESE IS THE HONOR OF STEWARDSHIP

Let us study together prayerfully and appreciatively the limitless aspects of this wonderful privilege. To the steward was committed, in trust, all that pertained to his master in the way of property, riches, and even the intimate personal matters governing the estate or household. In other words, he held the position of highest honor that his master could bestow. Having been selected from the many servants of his household or from a wide acquaintance, this individual known as the steward was indeed shown great distinction and confidence.

So the Lord made us to be His stewards. We must always remember the great truths about the divine ownership and that we are acting only as trustees in the kingdom of God. To us have been committed the interests of the Master here upon earth.

## HIGH HONORS ENTAIL CERTAIN VITAL THINGS

1. RESPONSIBILITY—True honor carries with it grave and serious responsibilities. The highly honored individual is, often envied and adored with very little idea as to the long, anxious hours and restless nights which are usually his lot. We sometimes think of his life as being one of ease and pleasure, but when honor is bestowed heavy responsibilities follow.

Christian stewardship is no light, trivial matter. It has in it the eternal issues of the kingdom of God. When we become followers of Jesus, and partakers of God's grace, we are singularly and definitely gifted. We accept from the hand of God the grave appointment as Christian stewards. In our consecration and abandonment to the divine will, we accept this grave responsibility as belonging to us personally.

2. DEMANDS FAITHFULNESS—"Moreover it is required in stewards that a man be found faithful" (1 Cor. 4:2). Fidelity is rather a minus quality in the average church

member today. True Christians are faithful and only those who are faithful are accepted of God.

Carelessness in regard to tithing, church attendance, Christian service and personal devotion is the true cause for a decaying church.

Jesus made much of a certain steward who was accused of wasting his lord's goods. No one could estimate the great amount of time, money and personal talents which are being wasted by Christians today.

Remember, it is required of the Christian that he be worthy of honor as a faithful steward in the divine household.

3. PROVIDES RICH ASSOCIATIONS—In this beautiful fact of stewardship we are linked up with the royalty of the skies. "Workers together with Christ." The child of God is intimately associated with the Lord Jesus Christ. Hear Him say, "I must work the works of him that sent me," and later, "Greater works than these shall ye do because I go to my Father."

4. ASSURES US DIVINE PROTECTION—In this beautiful stewardship idea there is also to be found the comfortable assurance that we are to be cared for. No king would entrust his all to a faithful, dependable steward without providing adequate protection. Just so we are the honored servants of God, constantly surrounded by the authorized personal bodyguard of the skies. "The angel of the Lord encampeth round about them that fear him."

5. IT REQUIRES AN ACCOUNTING—Accountability is a word that many people dread. With great honors, however, you will also find there is required sooner or later, a special definite accounting of the provisions and conditions of the exalted position.

"Give an account of thy stewardship." These were the words that came to the terror stricken heart of the unfaithful steward. The men who had been granted the talents according to their several abilities, found that the Master had returned and demanded of them what use they had made of the money committed to their trust.

Do you not see that ill regarded honor brings dishonor?

When we are unworthy of honor, we are in disgrace.

Each of us has been richly endowed. Even the poorest must remember that he has been given life and for this he must give an account. Our capabilities and talents may greatly differ, but this difference is not the important thing. The really vital matter has to do with our personal attitudes. It is essential only that we do our best in faithful service so that when the Lord may return he shall receive His own with usury.

## The Stewardship of Life

C. B. STRANG

TEXT—*What doth the Lord thy God require of thee?* (Deut. 10:12).

### INTRODUCTION

Man is a responsible person.

Everyone is accountable to someone else.

All are accountable to God.

### I. GOD REQUIRES US TO RECOGNIZE HIM AS CREATOR

1. He is the author of both animate and inanimate things.

a. He spoke the world into existence (2 Peter 3:5; Genesis 1:1).

b. He created man and other forms of life (Genesis 1:11; Genesis 1:27).

### II. GOD REQUIRES US TO RECOGNIZE HIM AS REDEEMER

1. As Job (Job 19:25).

2. As David (Psalm 19:14).

### III. GOD REQUIRES US TO RECOGNIZE HIM AS MASTER

1. As His disciples (Luke 5:5).

2. As Paul (Col. 4:1).

### IV. WE RECOGNIZE THIS THREEFOLD CLAIM

1. By giving our life back to Him.

a. In consecration (Rom. 12:1).

2. By placing our faith in Christ's substitutionary death.

a. He is our sin offering (1 John 2:2).

3. By bowing down to Him

a. In worship (Luke 4:8).

b. In service (Eph. 6:7).

4. By following His instructions relative to recognition.

a. By bringing Him tithes (Mal. 2:10).

b. By bringing Him offerings (Mal. 2:8).

c. By loving and serving others (Luke 22:37).

### V. STEWARDSHIP IS A PERSONAL MATTER

1. The requirement is of *thee*—Text.

2. The religion of Jesus Christ is always personalized.

a. In cross bearing (Mark 8:34).

b. In evangelizing (Matt. 4:19).

### VI. HAVE YOU FOLLOWED HIS REQUIREMENTS?

1. Are you a Christian?

2. Are you a *sanctified* Christian?

3. Are you a tithing Christian?

4. Are you a loving, working Christian?

### CONCLUSION

One day we must give an account of our stewardship. (Luke 16:2; 1 Cor. 4:2; Romans 14:10).

## Illustrative Incidents on Stewardship

Basil Miller

### W. L. Divides a Dollar

"Divide it with the Lord," said conscience to W. L. as he sat in church that Sunday morning.

"But, it's the last dollar," argued W. L. with the inner voice which became a spark of the divine, "I have . . ."

"Give and it shall be given unto you," came the voice.

"I need the dollar to get to that new job in the morning," W. L. countered, trying to figure some way by which he might appease conscience and still get to work.

For a long time now he had been out of work, and had spent all his money except this one lone dollar. He had got a job in a neighboring city and the railroad fare was exactly one dollar—the dollar he had in his pocket.

Sitting in church that Sunday morning when the offering plea was made by the minister, W. L. could see no way out of the stewardship dilemma but to give a part of his fare money to the Lord. In this way conscience would be satisfied and the Lord would receive His share of W. L.'s possessions.

But, how much? was the question.

Arguing back and forth as he listened to the minister's stewardship talk that morning W. L. decided he would try the matter of God's plan for financing one's life through financing the kingdom.

"I'll divide the dollar with the Lord . . ."

And fifty cents plunked into the plate as the usher passed by.

During that sermon the records are not clear as to how the giver felt in his soul. But when train time came the next day, poor W. L. had only half enough money to reach his destination—and his job!

Prompted by the voice again he decided to take his fifty cents and see how far the Lord would stretch it. So

he bought a fifty-cent ticket. When the fifty-cent ticket ran out, W. L. got out of the train in a city just half way to the town where his job was.

So he set out to look for a job in the fifty-cent-ticket town and got one.

And much to his amazement the job paid more than the dollar-ticket-town job would have paid. Out of that stewardship act God had already repaid the giver.

Nor is the story finished. W. L. prospered. God opened better jobs to him until jobs became positions. In time it was W. L. who sat behind the desk. In the end that desk was his own. God so prospered his business that his trade name became known wherever men walk.

And I literally mean walk, for this was W. L. Douglas, founder of the shoe factory bearing his name. Today whenever you purchase a W. L. Douglas shoe you are walking in the proof of the fact that stewardship pays! That stewardship principle of Douglas—to divide with God—was never broken.

### The Soapmaker Tithes

"And laddie, there are no soapmakers in New York," said the kind ship captain to the young Scottish immigrant as they neared the American shores.

"No soapmakers?" asked the alert youth as dreams flashed upon his mind and played across the canvass of his thoughts painting thereon grand visions of prosperity and glory.

"Not a one," came the reply.

"Then I'll be the soapmaker," said the youth as he clenched his fists into a tight knot, ready to fight his way through to the top.

"Then I'll tell you how to prosper," returned the captain.

"Prosper?" asked the lad. "I want to prosper. Tell me how."

"Give the Lord one dime out of every dollar you make," admonished the captain.

"A dime? Isn't that too large a slice to cut from my loaf?"

That Christian captain preached a stewardship sermon to a congregation of one that before the story is ended was destined to put more money into kingdom enterprises than the thousands of sermons preached by thousands of ministers combined.

For the lad became a soapmaker indeed. And as he vowed, he made the best soap in the New World. True to his word, he sliced a dime off of every loaf God gave him. And when this dime looked too thin to put into God's work, he cut a larger portion.

He made and sold soap that he might have more to put into God's kingdom. In turn God prospered him beyond measure until his soap became a household word in the New World and even around this dirty old world. The more soap he made to wash the dirt from man's outside the more money he gave to spread the cleansing Word of God that the inner man might be washed.

The business was handed from father to son and just this past summer the son who headed his father's soap business died as his father before him had. But that son followed in his father's stewardship steps and gave the Lord his dime and even more. The son became famous in Sunday school work and when he died he was president of the International Council of Religious Education, which is the interdenominational Sunday school organization of the United States and Canada.

He died, this soapmaker's son, a very wealthy man as his father before him, but he died respected for the good his divided dollars had done for the world—Russel Colgate.

### The Preacher Sells a Piano

"Lord, I want to quit preaching," said the Baptist minister. "You've called me to spread the kingdom and I want to."

On his knees in the parsonage of the Baptist church, Santa Paula, California, this Baptist preacher was asking God to release him from the task of proclaiming the gospel by the spoken word.

"I do so little," he continued speaking to the Captain of his salvation. "Only a hundred or so out this morning for services. So little done and so much to do, let me quit preaching."

God said yes and the Baptist preacher went into the piano business in Los Angeles.

It was here a few years later that I met him. Searching for a piano for our home, Mrs. Miller and I saw his sign and walked into his store, to be struck with gospel messages hanging as mottoes from the walls.

Thinking to myself I said, "This must be a religious crank, mixing so much visible religion with business. A customer would almost be afraid to buy here. It's all right, this wall decorating with gospel texts, for a bookstore but for a piano house?"

Then I met the man, a kindly man of middle age with a smile splashing from the corners of his mouth. I told him who I was and what I wanted.

"And I'll give you a liberal discount," he said, taking us toward a beautiful instrument and offering it at a price far below the standard price. "You see," he went on, "I used to be the minister of the Baptist church in that same city where you are now located."

"A minister! why on earth did you quit?" I asked.

"Well, it was like this," he responded becoming serious.

And I thought I was in for a lecture on small salaries, insignificant returns for gospel work, sacrifices and the like.

"I wanted to spread the gospel to farther reaches of the world than I was able to from my pulpit."

"But here you're not preaching at all," I broke in.

"Oh, but yes I am, my friend. Why just today I got a letter from my preacher in Guatemala saying that he has just had a marvelous ingathering of native souls."

Then the story came out. He had a vision of making money for God and spending it on the support of native preachers in various nations of the world, keeping back only enough for a bare living.

"And did the plan work, this stewardship plan of making money to support preachers?" I inquired.

"At present I am supporting seventeen native preachers in various parts of the missionary world. How marvelous it is to hear from them one by one when they report as this letter today does that God has given them precious souls. Then I feel that my money is being well-invested in God's work."

I stood with bowed head as this servant of God unfolded the results of his unusual stewardship life, making money that in some other section of the heathen world benighted souls might have the privilege of hearing the gospel preached in its soul-changing power.

Because of one man's life investment, seventeen preachers are now proclaiming the gospel in seventeen nations.

How many others of us there are—clerks, mechanics, farmers, teachers, preachers—who ought to catch this same stewardship inspiration and give out of our income enough to support preachers elsewhere. We can do it, if we will do it.

"And does Christian stewardship pay?" I asked.

"A thousand per cent," returned the humble piano seller. "God has prospered my business marvelously. I keep out enough to live on and give the rest to the Lord,"



### Proving God's Plan

"This church," said the popular pastor of a college church to his congregation one Sunday morning, "is not giving one-fifth of what it is able."

He preached that morning to those Methodist people on the benefits of tithing. It was a new doctrine to many, and no sooner had he dismissed the congregation than several people challenged him as to his right to ask people to give one-tenth of their income to the church.

Sunday after Sunday the preacher poured out the message until sufficient enthusiasm was aroused to get the official board to vote that they would set aside one month to be known as Tithing Month, when every member of the congregation would bring a tenth of his income into the church.

"We had been raising about \$1,000 each month up to that time, and this was with all the usual machinery for money getting you can find in the average large modern church. That Tithing Month brought into the church's treasury five times the amount we ordinarily had been receiving. Tithing, I have found from experience, pays large dividends."

### The Shine Man Becomes a Steward

"Shine, mister?" asked the colored man of a passerby.

"Believe I will," and got up on the shine seat.

"Some stand you got here, Sambo," said the stranger looking about at the ten seats.

"Yes, sir," came the prompt answer.

"Huh, an educated nigger," said the man.

Then out came one of the strangest stewardship stories of our time.

"Yes, I am educated," said the black man, shining the other's shoes, "and I'm educating ten other boys all by the earnings of this stand."

As the story was told, the stranger was amazed at the results of one man's diligent efforts to pass on the blessings that had been his.

This shine man had educated himself by studying long hours and when he was at the top he conceived the idea of passing on his blessings to other less fortunate youth of his race. The shine stand at first was small, but he saw how it would support ten chairs, so he put them in, and at each chair he put a colored boy, insisting that that boy be a student at some school in the city of Cincinnati where the stand was located.

"I want you for my secretary," said the famous Negro educator, Booker T. Washington, to the shine man, whom he knew well and knew the shine man's qualifications for this position.

It took the shine man only a short nip of time to make up his mind.

"Can't take it," was the terse reply.

And insist however strongly he might, the shine man's mind could not be changed. A shine man he was and one he would remain until the end of his days. Qualified for better positions, and offered a position which any Negro of his day would have been happy to accept. But visions of greater investments were before him and a humble shine man for twenty-six more years he remained.

"I keep ten boys on those chairs," said the shine man to the stranger, "and all the while I am educating ten boys of my race. During these twenty-six years I have literally educated hundreds of colored boys and young men. And had I taken the position of secretary to Booker T. Wash-

ington, I would not have made enough to educate even one."

"And these ten boys here now, who are they?"

"They are all in school. Some in high school, some in college and even in night schools, but they are all being educated by this shine stand."

There are many opportunities to multiply our personalities as stewardship investments in others, which if we will take them will help spread the kingdom of God. Our talents belong to God and we are to invest them for Him. No less our ability to make money is His, and what we make, the wise Christian stewards make for God and pass it on in worthy Christian investments in others.

My question should be, "Have I paid my stewardship debt to God?"

### The Signs of the Times

"*The Signs of the Times*," said a Seventh Day Adventist worker, "is published in more than ninety different languages."

It took some time for that statement to find a lodgment in my mind, for like Noah's dove it flew around for many moments and was unable to find a place to set its feet. My mind was so full of doubt that the thought could not be absorbed.

"Do you mean to say that you are doing that much missionary work?" I asked.

"That and more besides," he returned.

I thought of the comparatively few languages and nationalities that the Nazarenes were working with and the difficult task of keeping the money in the general treasury for these world-wide kingdom activities.

"How do you finance it?"

"By tithing," came the snappy response. "We believe in tithing and practice it."

Here I had found the key to the rapid spread of Seventh Day Adventism around the world. To join with them you must pledge to tithe. It is written basically into the rules of their procedures and most of the members live up to this tithing statement. As a result they have money to enter many nations that to us seem closed doors.

Tithing is the answer.

If error will spread through tithing, I thought, how much more rapidly will truth take hold?

### The Church Tests Tithing

"We owed \$36,000 on our property, three years ago when I assumed the pastorate of the church," said young Crowley, pastor of a Los Angeles Presbyterian church with more than nine hundred members.

I was a guest speaker at the Forest Hills Camp, owned by the First Presbyterian Church of Hollywood and after dinner a group of us were discussing Christian stewardship and tithing as God's plan of financing the kingdom. Crowley had been a member of the First Presbyterian Church of Hollywood which preached tithing as God's method for church budgeting, and when he was called to pastor a neighboring church, he took the debt seriously and decided that something must be done about the mortgage which had so long hung over the church's head like a sharp sword.

"I prayed," he continued, "for a plan by which we might wipe the slate clean. Of course we had many years to pay the debt, but I felt God's church ought not to be under the bondage of a debt obligation. So I asked God for a plan."

"It's close at hand," said the Voice. "Try tithing!"

Crowley went from his knees to his pulpit and spoke on tithing as God's plan for lifting the mortgage. At first the



people were slow to catch hold. They lingered in the old paths of giving just a little each Sunday and calling it a financial day with the Lord.

"But finally they saw the light, and we began to tithe."  
"What happened?"

"The thousand we had to raise in six months on the payments came the first month through tithing. Then God began to bless the people and others saw what tithing was doing. We met with the elders and they decided to ask God for a thousand each month on the debt."

During the first month the thousand extra came in. Then Crowley called the board together again and they voted to ask God for a thousand a week, and it soon began to roll in.

"That debt was paid in full within the year," said the preacher, "and we were able to write across the mortgage the plain fact that God's financial plan pays when a church will follow it."

There are church debts, missionary budgets, college bills and many other obligations that are lagging all because the entire church will not assume their tithing obligations to the Lord. Set the church at it, friend pastor, and God will prove to you that the heaven will open and the financial as well as spiritual blessings will be outpoured upon you.

### A Success Story

"Doc," said the burly two-hundred-and-fifty pounder as he took hold of my shoulders with hands as large as bear paws, "I tell you, there's nothing like it."

"Like what?" I asked.

"This tithing plan!"

Then he unraveled a success story. He had just moved into a beautiful home which he had purchased in one of the more elite residential sections of Pasadena. I had known him when he did not even have a job and his wife was his only visible means of support.

"One day Elsie said to me 'Why don't you tithe that dollar and a dime you just received?'"

"But," he began to argue, "we need it."

"Yes, we need it, but the Lord will stretch the remaining ninety-nine cents as far or farther than the dollar and ten cents," his wife said.

So this man decided to tithe his money, and faithfully dime by dime, dollar by dollar as the small amounts were picked up through odd jobs, he tithed every penny as it came in. He was a cornet player and as he went to church he always carried God's money in the cornet case and what was there he would give. This he had practiced faithfully for some time when one day he came to me with the news that he had got a job.

I watched that job grow bigger and bigger until finally he had a department of his own in the company he worked with. I saw him buy better automobiles and newer furniture and finally he moved into his own home.

"Back in the days before I began tithing," he told me, "I was months behind with the rent and had it not been for the goodness of my landlord we would have been out on the streets. And we were able to eat only because of what my wife made."

"And now you own your home."

"Yes, Doc, there's nothing like it. If you want to prosper begin to tithe and God will see to it that you do. I bought this house all because I tithed. Tell 'em that if they want God's blessing upon 'em tithing will open heaven."

### Fifty Bucks Behind

"I'm fifty bucks behind with my missionary chart," said a friend. "You know I promised the Lord that I would

tithe all my income from this special work directly into the General Budget and would give through the Prayer and Fasting League."

I remembered his promise and had watched the blue lines on his chart mount higher during the year. When he filled one space full he would start another until by the end of the year he and his wife were responsible for many dollars being given to the cause of missions. And all of it came out of the tithe from a special income he had.

"And the peculiar thing," the speaker went on to relate, "is the fact that since I failed to keep my tithing pledge with God, and have not tithed on this last five hundred from my extra work, I have gone in debt many hundreds of dollars. I can't seem to get my head above these financial waters. What would you do?"

"Pay up the fifty," I said looking him straight in the eyes.

"But I haven't got it. My extra work has fallen off and the money isn't coming in as it used to. Where would I get the money?"

"Borrow it."

And that he did. He planked down the fifty dollars the first thing off into the prayer and Fasting League barrel and set to work to get his head above those turbulent waves of debt. He went back to his extra work and God blessed. Months went by and he met me again.

"I'm on my feet again," he began, "and I owe it all to those fifty bucks of back tithe you told me to borrow and pay. I did it and God began to help me build up my income from the sideline until I could live on my salary and what I made extra went to pay the bill and now I'm out of debt."

"God blessed you for your special tithing obligation you took on, didn't He?"

"Yes, and when I failed to keep my vow He let me get in debt. I have found that by tithing this special income into missions causes my extra work money to be much more than it was before."

Tithing pays. God specially blesses money given into His work where the specific end of it is spreading the kingdom among those who have never heard salvation's news. Tithe and God will bless you. Withhold and He also will close the pocketbooks of those who pay you.

### Giving All to God's Work

"Harry, I feel that I am called to be a missionary to Africa," said the young wife of a prosperous furniture dealer. "And I believe God would have us sell our business and give all the proceeds to the mission board."

"If that is God's leading, I am willing," returned the husband who had built his business upon a consecrated stewardship.

The entire business was sold and the money turned over to their particular denominational mission board. While Harry and his wife were waiting for God's time to come when they should sail for Africa, the devil got into leading members of the missionary board and the result was a split in the denomination.

"Where the money went," said that wife years later, "I do not know, but I do know we did not get to Africa."

The following days were testing times. The wife took sick and faced a serious operation. There was no business for Harry to care for. Suddenly God seemed to lead the wife to ask her father for a hundred dollars on which they should again start in the furniture business.

The money was borrowed and soon spent down to the last fifty cents, and still no buyers came to the newly opened store.

"Lord, I will promise to give all of the first sale I make unto Thee," said the husband at family prayers one morning.

"Amen," returned the wife.

That morning a man came into the store—the first customer—and bought a ten-dollar table, paying cash for the purchase.

"That ten dollars looked as big as a mountain by the side of our only fifty-cent piece. It was quite a struggle to keep that pledge to God, but in the end we did," said the wife in relating the incident to us twenty-five years later.

"And what did God do?"

"That was the first customer, and they came in droves from then on. In seven years we had paid for our home, built a prosperous business and banked \$10,000 besides. God gave us meanwhile four children."

"A thousand for every dollar you gave," I broke in.

"Had we not given that ten-dollar bill to the Lord as we promised when our faith was being so tensely tried, I am certain we would not have prospered."

That stewardship test came many years ago, and now when I see Harry and Bertha Schwab, still in the furniture business in Pasadena, I feel that there are countless others across the nation whom God is trying on stewardship lines. If we face the test and back down, God will not prosper us. Face it and obey, He will open the floodgates of glory upon our souls.

Christian stewardship is the test of prosperity in basket and in soul.

## Problems Peculiar to Preachers

CHARLES A. GIBSON

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to *Preacher's Magazine*, 2923 Troost Ave., Kansas City, Mo.

**QUESTION**—How can I make my people appreciate my District Superintendent more?

**ANSWER**—Create a right atmosphere in which to present both him and his work. Speak often of him and the office, and always in a way to make people glad that we have such an office and someone to fill it. Then, when he is to come to your church, prepare the way for a gracious service. When he arrives, do not present him by way of reminding the folks how little he must think of them seeing that he has not been to your church for more than a year. Build up your introduction, rather than build it to a fall; your people will appreciate your superintendent more and I know your superintendent will appreciate you more. It hurts to be presented with apologies all the time.

**Q.** Why do so many preachers allow their children to run wild in and out of church, many from childhood?

**A.** I think this question could be worded better, for I am sure that the inference of the last phrase is unnecessary. The children that run wild at six years of age began at one and never quit. Why preachers do allow such I cannot explain. I believe, in fairness, that the per cent would be less with preachers' children than with others, but at that there are too many preachers' children who do seem to rule the home. In every case, it is a reflection on the ministry and of course is observed by more people than if the child came from another home. Then

the preacher's child gets to be almost public property in the sense that everybody is after him, and thus it is hard to have fixed rules and direction for the child. When all is said, it is still remains the duty of the preacher to guide the young children that live under his roof and eat his food.

**Q.** I have been greatly troubled over the last two evangelists who have come to our church. Each of them did good work up until about Friday of the last week, then they became so busy with plans to get away and with packing, checking routes, etc., until their interest in the close of the meeting seemed to wane. One of them left before the altar call really was finished. Is this condition general?

**A.** I do not think that the condition you describe is general, and I hope it never becomes general. The revival is the business of the evangelist, and the last part of the meeting is very important. The interest of the evangelist in these closing services should be great and intense. I think that most of our evangelists do keep this interest to the last, and it is too bad for even two of them to get moving interest so soon. The life of the evangelist is so intense and the strain is so great that a temptation at this point is easy to understand. Many an evangelist does not want to remain in the town where the revival has been held, even for the night, once the meeting is over. There seems to be both a spiritual and physical release once the last service is ended, and the evangelists cannot be blamed for this feeling. They must, however, guard against the very thing you have suffered, that is, a temptation to divide their interests before the battle is concluded. I hope you fare better in your next meeting. Above all, pray for our evangelists.

**Q.** I am an evangelist, and I never have selected meetings. By that I mean that I never have held out on one hoping for a better call, but have carefully taken all meetings as the calls came to me. However, I have run up against two propositions that are hard to adjust and I want some advice. First, I have now gone to two meetings in a row where the pastor had no congregation to speak of and had made no plans for the meeting, hence had no crowd and no plan to get one. The result: I have put in four weeks and received my carfare only. This did not seem to trouble those pastors that called me. What can I do? I have a family and living expenses, and even in the better meetings they did not seem to take this into account when they paid me.

**My second problem is one of entertainment. I have been embarrassed by two things; one is that it seems several pastors want to farm me out by the meal for my food. The other is, that the beds in which I have slept have been clean, but so thin and hard that it has been difficult to get proper rest. I have not expressed complaint to any of these pastors, but I would like to know what you think I should do.**

**A.** Well, I think you have had your share of this kind of treatment for awhile, and I hope for you that the odds break better for you. I question if I can help you, for it is not likely that the preachers who carry on their work in the manner you suggest take *THE PREACHER'S MAGAZINE*. A preacher of that type would likely feel that he knows well enough how to operate a church without any suggestions from those who may write for this paper.

I agree that the problem you suggest is a real one, and more complicated by the fact that larger churches pay no more because of these sacrifices made by evangelists. Nor can you set a fixed sum and make demands, for in such event you would be misunderstood again. I suggest that

you learn a bit more from the pastor regarding his plans, congregation and opportunities before you finally get tied up with a hopeless situation. I hope any pastor who is contemplating having a meeting and calling an evangelist will be fair with the evangelist by making clear the entire situation in calling an evangelist. Then some plan ought to be worked out to assure a proper offering for the evangelist. The support of the evangelist should have a better background than a mere statement, "The offering tonight will go to the evangelist." Pastors lose for themselves, as well as for the evangelist, by careless plans for the evangelist's support.

I visited with an evangelist recently who in the course of the conversation told me that the pastor was hard up, and that whatever offering was given to the evangelist, the evangelist in turn planned to give to the pastor. I attended the service that night; my interest was in the offering. The pastor went at it in a sleepy, careless way and stated, "I have been telling you that we wanted to take the offering for the evangelist tonight; I hope a number of you will put in five dollar bills." The baskets were passed; I dropped in a dollar bill, and the meeting proceeded. I checked on the amount of that offering and learned that it was less than four dollars. The pastor got the offering. I think it would be reasonable for the pastor and evangelist to talk over plans for the offering in meetings such as the ones you describe, and work out some plan to assure a living wage for the evangelist.

Your other question is as hard, if not harder to deal with. Many good pastors do not have the evangelist's viewpoint, and thus cannot understand why a plan of farm-out meals for him will not help the church and the revival. They do not think of his mental attitudes; the confusion of his reasoning by a conversation within a few hours of the meeting, his temperament and a number of other features that enter into the plan. True, the evangelist should be sociable, but it is the mind of the best evangelists that a meeting is definitely hindered by a plan such as you mention.

The matter of the room and bed is the most difficult of all your questions. First, because it is a sure conclusion that the pastor is providing for you the very best that he can, and has, in ninety-nine cases out of one hundred, given you the best he has. This makes it hard to complain. It does not however soften a hard bed. I think from the observation of many years that this matter comes out of one of three conditions. First, careless attention to the one place where the preacher, his family and his friends spend more fixed hours than any place else, namely their bed for sleep. They spend big money for a living room suite, a cook stove or an easy chair, and forget the bed on which eight or more of every twenty-four hours are to be spent, to say nothing of hours of sickness. I am sure a moment's thought on the part of many would provide some innerspring mattress and bring more comfort per dollar invested than nearly any other dollar paid out. It would be wonderful how much good your question would do if many preachers would lay their papers down and go and intentionally test the bed for comfort. I think your next meeting in certain places would be under better conditions.

But there is a second reason why this question is a hard one. Some folks do not like soft beds and claim to get more comfort from other than innerspring mattresses. They will see no point in your question. Some will feel it is none of your business, while a few will weep when they read this and wonder if it was at their home that this evangelist stayed. Their grief will be occasioned by their inability to provide for their guests as they would like. It is to them that my heart goes out, and I want them to know that in all that I have said, I still think that you

should go to their places, accept such as in their best effort they can give, and be grateful.

*Q. Why do so many pastors call on some weak-voiced layman to lead in prayer in the public service?*

A. I think two things are responsible. First, the pastor has confidence in these persons and knows that they are in touch with God. It is better for a weak-voiced layman, who knows God, to pray than for the best-voiced person in the land who does not know God, unless he is seeking Him. The other reason for this is the thoughtlessness of the pastor. He has not looked well at the service picture. A layman back in a seat, with his head between the seats and his voice weak, may pray as well as anyone else in the sight of God, but if he is called on, it would be better to ask him to come forward and face the crowd. It would seem that in a regular service, someone with a strong voice should be chosen, and this person could be blessed and be a blessing, whereas a weak voice, lost in the least commotion, may touch God, but certainly cannot add to the order of and advance the program of the service to a glorious climax of grace and salvation.

While I am on this subject let me make a suggestion to pastors and visiting preachers: When called upon to lead the prayer, do not turn your back to the audience and put your face in the chair and pray. Ministers sometimes do this and then they are weaker than the weak layman. Why not step out gracefully before the congregation and kneel facing them; it will not hurt your spirit and certainly will add to the whole of the service.

*Q. Has a pastor a right to demand of prospective members a standard other than that set forth in the Manual?*

A. No pastor has such a right, and those who would assume to assert that they believe in a system of personal laws self-enacted are against the General Assembly and its action.

*Q. My little girl has seen some other girls wearing beads and she wants to do likewise. Will it hinder my work to permit her to do so?*

A. I cannot say, for I do not know your surroundings. I would think that your lack of conviction and fear of personal hurt would indicate that you will be hindered later and likely you will charge it to this. In other words your question is a weak one. The Church of the Nazarene often has spoken on this subject and your little girl will not long be little, and she will find someone going to the movies and other worldly places and, on the same line of reasoning, you will permit her to do the same, then other complications will come for you and your ministry. You had better take your stand now while she is a "little girl."

I do not believe that our folks demand more of preachers' children than they expect of their own, and I do believe that they are very considerate, but they certainly have a right to expect care on the part of the preacher and his wife as to the way they dress their children, the places they allow them to go, and the company they keep. It is not true that a preacher always can get his children into the kingdom any more than it is true that others can, but he certainly can have fixed convictions and see that certain standards prevail under his roof.

*Q. I have been asked to take part in the union service held in our town for the Christmas occasion. Should I do it?*

A. I would say by all means do it. There are many things in a community that we cannot take part in, and certainly some that we would not under any circumstances, but we surely can in the one you suggest, and it will help your church in the community to do it.

## THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

### Scriptural Types of Giving

1. The Willing Giver—Abraham in the offering of his son.
2. The Big Little Giver—the widow who in giving two mites gave most of all.
3. The Givers Who Were Not Niggardly—the Macedonians who gave up to their ability and beyond.
4. The Unpretentious Giver—the Good Samaritan who made no show of his giving.
5. The Sacrificial Giver—David, who in buying the threshing floor of Araunah would not give to the Lord that which had cost him nothing.
6. The Voluntary Giver—Zacchæus, the man who did not wait to be asked to give.
7. Givers Who Had Nothing to Give—Peter and John, "Silver and gold have I none," but gave themselves.
8. The Covetous Givers—Ananias and Sapphira, who held back a part and suffered dire penalty.
9. The First Givers—the wise men, who came from the heathen world.
10. The Giver Who Did Not Count the Cost—Mary who gave lavishly of the gifts of love.—SELECTED.

A steward spends his money with spiritual ends in view.—J. M. VERSTEEG.

### "Be Thou an Example"

(1 Timothy 4:12)

If all the others came like you,  
Would there seldom be an empty  
pew?  
Or would the opposite be true,  
If all the others came like you?

If all the others gave like you,  
Then, how much giving would your  
church do?  
Would the bills be paid as they fall  
due,  
If all the members gave like you?

If all the others worked like you,  
Then how much work would your  
church do?  
Would the Master's plans be carried  
through,  
If all the others worked like you?  
—SELECTED, *Church Bulletin*, Kansas  
City Mo., First Church of the Nazarene.

### If You Do Not Tithe Then—

You do not trust the Lord. You do not believe that He is able and willing to take care of those who obey Him.

You are not bearing your part in carrying on the work of the Lord.

You do not care as much for your religion as the Mormons and the Seventh Day Adventists do for theirs. They tithe.

You have no right to pray for or expect the help of the Lord in your temporal affairs. The promises of Malachi 3:10, 11, are not yours.

You do not know the joy of systematic giving and acknowledged stewardship.

If you pretend to tithe but by some subterfuge or mental reservation escape this duty, then you should read the story of Ananias and Sapphira, which is found in Acts 5:1-11.

### The Good Lord's Work

The Lord had a job for me, but I had so much to do,

I said, "You get somebody else, or wait till I get through."

I don't know how the Lord came out, but He sowed to get along—

But I felt kind of sneaking like—  
knew I'd done God wrong.

One day I needed the Lord—needed Him myself—needed Him right away,

And He never answered me at all, but I could hear Him say—

Down in my accusing heart, "Nigger, I've got too much to do;

You get somebody else, or wait until I get through."

Now, when the Lord He have a job for me, I never tries to shirk,

I drop what I have on hand and does the good Lord's work;

And my affair can run along, or wait till I get through;

Nobody else can do the job that God has marked out for you.

—PAUL LAWRENCE DUNBAR.

### "Car-secrated"

A writer in the *Christian Advocate* has coined the term "car-secrated," which refers to the owner of a car who uses it to bring people to church. Is it possible that this is one aspect of consecration?

### A Good Man's Creed

Faithfully faithful to every trust,  
Honestly honest in every deed,  
Righteously righteous and justly just;  
This is the whole of the good man's creed.

### Three Kinds of Givers

Some witty person once said, "There are three kinds of givers—the flint, the sponge and the honeycomb."

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze the more you get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving without being asked.

### Matthew 21:30

I'll go where you want me to go, dear Lord,

Real service is what I desire.

I'll say what you want me to say, dear Lord—

But don't ask me to sing in the choir.

I'll say what you want me to say, dear Lord,

I like to see things come to pass.

But don't ask me to teach girls and boys, dear Lord

I'd rather just stay in my class.

I'll do what you want me to do, dear Lord,

I yearn for the kingdom to thrive.

I'll give you my nickels and dimes, dear Lord—

But please don't ask me to tithe.

I'll go where you want me to go, dear Lord

I'll say what you want me to say.

I'm busy just now with myself, dear Lord—

I'll help you some other day.

—The Decatur Christian.

### Art Thou Ready?

Another day, and Jesus has not come  
Why does He tarry?

Perhaps that we may carry

The news of His first coming unto some

Who have not heard, who have not yet believed.

Oh, art thou ready for that coming day?

Perhaps it is for thee He doth delay.

—SELECTED.

**Breathe on Me, Breath of God**

Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love that Thou dost love,  
And do what Thou wouldst do.

Breathe on me, Breath of God,  
Until my heart is pure,  
Until with Thee I will one will,  
To do and to endure.

Breathe on me, Breath of God,  
Till I am wholly Thine,  
Until this earthly part of me  
Glows with Thy fire divine.

Breathe on me, Breath of God,  
So shall I never die,  
But live with Thee the perfect life  
Of Thine eternity.

—EDWIN HATCH, 1886.

**Stewardship Promotion**

The Dover, New York, Church of the Nazarene is taking advantage of the present period of good employment to make substantial payments on its mortgage. Pastor Lunden explains his method of stewardship promotion thus:

We teach stewardship throughout the year.

We carefully inform the people where their money goes so that they will consider it an investment.

Every member canvass makes each person feel his responsibility.

We keep local expenses down so there will be more to give to debt elimination.—*New York District Bulletin.*

**Prayer for Our Country**

Almighty God, who hast given us this good land for our heritage, we humbly beseech Thee, that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning and pure manners. Save us from violence, discord and confusion; from pride and arrogance, and from every evil way. Defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in Thy name we entrust the authority of government, that there may be peace and justice at home, and through obedience to Thy law, we may show forth Thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail; all of which we ask through Jesus Christ our Lord, Amen.—  
GEORGE WASHINGTON.

**True Might**

"Let us have faith that right makes might: and in that faith let us dare to do our duty as we understand it."—  
ABRAHAM LINCOLN.

**What a Handicap!**

A little boy wrote that he had no chance like Lincoln, for Lincoln had so much more than he, and he enumerated:

"It's no wonder.

Look what he had to make him great:

He had that log cabin,  
He had that pine knot,  
He had those rails to split,  
He had that tall plug hat,  
He had all those stories,  
He had that Douglas debate,  
He had that Civil War to win,  
He had that Gettysburg speech,  
He had everything  
To make a man great.  
And look what I have got—  
Not one of those things."

—*The Free Methodist.*

**Lincoln on Criticism**

"If I were to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know—the very best I can: and I mean to keep on doing so until the end. If the end brings me out all right, what is said against me will not amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."

—ABRAHAM LINCOLN.

**A Prayerful Spirit Is—**

A spirit of worship.  
A spirit of humility.  
A spirit of sacrifice.  
A spirit of forgiveness.  
A spirit of faithfulness.  
A spirit of faith in God.  
A spirit of solicitude for the souls of men.  
A spirit of care for the prosperity of the church.—*The Free Methodist.*

# HOMILETICAL

## A Preaching Program for February 1942

Hugh C. Benner

**NOTE**—February is designated as Stewardship month throughout the church. At the request of the General Stewardship Committee Dr. Benner has supplied three outlines on Christian Stewardship themes. These and the other outlines are not dated. They are to be used as the pastor may deem to be to the best interests of the local church—in a series during the month of February, or at different intervals throughout the coming months.—MANAGING EDITOR.

**The Dynamic of Christian Stewardship**

Scripture Reading: Mark 14:3-9; Colossians 2:13, 14.

**INTRODUCTION**

What is the Essence of Stewardship? The usual answer is that stewardship is a proper attitude toward possessions.

Surely this is a vital element in stewardship, but there is a deeper significance which is fundamental to any adequate understanding of the subject.

Stewardship is a *personal relationship*; an attitude toward some *person*, rather than toward *something*.

**I. THE BASIS OF CHRISTIAN STEWARDSHIP IS REDEMPTION**

The Apostle Paul gives us a phrase that is amazingly meaningful in relation to stewardship, "The Lord's freeman" (1 Cor. 7:22). To understand this phrase we must turn to an outline of Roman slavery, and its parallel ideas in the spiritual realm.

**1. Roman Slavery.**

a. Was universal throughout the Roman empire. Application: "All have sinned," and are under the power of spiritual slavery.

b. The Roman slave was under the absolute domination of his master: in mind, for he had no right of freedom of thought; in soul, for he had no moral rights; in body, for even the power of life and death for the slave was vested in the master, and the usual method of identifying the slave in the certificate of slavery was to enumerate in detail his scars, resulting from brutal treatment.

Application: Sin and the devil dominate the sinner in mind, soul and body. Sinners always bear the "scars of sin."

c. The Roman slave was *powerless* to help himself and *hopeless* within himself. Application: Humanity has no power to meet the enslavement of sin.

d. There was *just one hope* for a Roman slave: external; that he should be *redeemed*. That someone with sufficient interest and resources would pay the price of his redemption. This was called the "manumission of a slave." In this ceremony the certificate of slavery was canceled by marking a large cross upon it, often in blood, a process called, "blotting out the bond," and the redeemed slave was given a certificate of freedom. This document, signed by the redeemer, declared that the slave could "henceforth have and hold himself to be a free man since I have freed him unto this liberty wherewith I have made him free."

Application: Christ paid the price of our redemption. "And you . . . hath he quickened together with him, having forgiven you all trespasses, *blotting out* the handwriting of ordinances [Gr. blotting out the bond] that was against us . . . nailing it to his cross" (Col. 2:13, 14). Jesus lays His cross over our certificate of slavery and "blots out the bond" with His own precious blood. See also Gal. 5:1.

2. Such liberated slaves were called "freemen." Usually stewards in New Testament times were from among these "freemen." Hence the stewardship implication of the word as used by Paul. Furthermore, the highest grade of freeman was the one redeemed by the emperor. Such a manumitted slave was called, "The emperor's freeman," and it is exactly that phrase which Paul used for, "The Lord's freeman." A freeman was free from his bondage, but not independent. He owed *all* to his redeemer and gave the rest of his life in grateful service to the redeemer's interests and will. Application: The Christian is "the Lord's freeman," and while free from the bondage of sin, is not independent, but bound by love and gratefulness to the will and service of his Redeemer (1 Cor. 6:19 and 1 Pet. 1:18, 19).

*Redemption*, then, is the basis of Christian stewardship.

## II. WHAT IS THE DYNAMIC, THE DRIVING FORCE, OF STEWARDSHIP?

1. Much has been said of "law" in relation to stewardship. But there is something deeper than law in this matter. Music has laws which govern its production, but enjoyment of music goes farther than the laws of sound. A home worthy of the name has its laws, but a real home has something that far transcends its legal aspects. So with stewardship.

2. A New Testament picture of Christian stewardship: the woman anointing Jesus with the spikenard.

a. As to the substance. (1) "Spikenard" means "pure nard," unmixed, unadulterated, of highest quality. (2) Brought from a far country, probably from the heights of the Himalayan Mountains, 3,000 miles away. Not indigenous to Palestine. (3) Secured by crushing the producing plant.

Application: Divine love must be pure: it is not a product of the natural heart but comes from the "heavenly heights"; and is distilled only from an unselfish heart.

b. As to the woman. (1) the ointment was "very precious," probably representing all she had. (2) She gave that which naturally appealed to her woman heart. (Too many give only that which they do not want for themselves). (3) "She brake the box." Such precious ointment was not placed in bottles with openings whereby the flow could be controlled, but was contained in an alabaster box, so that it had to be broken and thus all was given. There were no limits.

c. The dynamic of this anointing was a love that "brake the box," that withheld nothing. The "Dynamic of Christian Stewardship" is a pure love for our Redeemer that impels us to bring all we have and "break the box" in pouring out our lives in His service.

## III. IMPLICATIONS IN PRACTICAL CHRISTIAN LIFE

1. Time. Not some little time that we do not want for our own pleasure, but worth-while time consciously used for the cause of Christ.

2. Talent. Not merely to sing or preach or exercise leadership, but talents for contacting people, bringing them to the church and leading them to Christ.

3. Influence. Attitudes that always reflect the spirit of Christ.

4. Possessions. The "tithe" is the legal minimum of Christian giving. But grace always means "law *plus*." Thus, Christian stewardship involves "tithes and offerings."

### CONCLUSION

1. "They murmured against her." Literally, "they snorted." Someone always will murmur and snort when Christians enter fully into the implications of loving, grateful stewardship.

2. "The house was filled with the odor of the ointment." And through the open windows the fragrance was wafted throughout the little town of Bethany. So it is when Christians love their Redeemer; the influence of their sacrificial spirit will bless all those around them.

3. Christ gave all for our redemption; "How can I make a lesser sacrifice?"

*Were the whole realm of nature mine,  
That were a present far too small:  
Love so amazing, so divine,  
Demands my soul, my life, my all.*

## Stewardship and Judgment

SCRIPTURE READING—Matthew 25:14-30.

TEXT—We must all appear before the judgment seat of Christ (2 Corinthians 5:10).

The time is come that judgment must begin at the house of God (1 Peter 4:17).

### INTRODUCTION

1. The fact of judgment is consistently taught throughout the Word of God.

2. The idea and implications of judgment are usually reserved for emphasis in connection with sinners, but

3. "We *all* must appear." The church must face up to judgment. No person can ever be so orthodox, so moral, so holy, so pure, so saintly, that he can escape the judgment.

4. Christians need to live more fully in the light of the judgment.

### I. THE JUDGMENT INVOLVES

1. Our relationship with God. Are we living up to our spiritual light? Are we merely saying, "Lord, Lord," or are we of those that do God's will? Failure here makes us as "a foolish man, which built his house upon the sand." The time of judgment brought disaster. Judgment also faces the "lukewarm" (Rev. 3:15, 16).

2. Our relationship with others. Is this meeting the Christian standard? Love, forgiveness, tenderness, charity, longsuffering and a truly Christian spirit under all conditions?

3. Our relationship toward the world. Are we maintaining an attitude of Christian separation from the spirit and activities of the sinful world? Is our conscience keen on these matters, or are we becoming careless?

4. Our attitude toward possessions. It is this phase of responsibility that we especially desire to emphasize in this message.

### II. STEWARDSHIP AND JUDGMENT

Jesus Christ emphasized this matter repeatedly. Many of His most striking parables were essentially parables of judgment, and especially is this true of those directly relating to stewardship. General examples: the two hous-

es; the ten virgins; the tares; the marriage supper; the wedding garment. Specific stewardship: the talents.

1. Every servant had a definite responsibility.
2. This responsibility was in the form of a financial trust.
3. This financial trust represented a spiritual relationship to their master.
4. The fact of eventual judgment was clear.
5. The essence of that judgment was the *quality* of their service and the faithfulness of their stewardship, and not the mere quantity of returns.
6. Failure was a form of robbery.

#### Application:

1. Every Christian has a definite responsibility to God in the realm of material possessions.
2. This responsibility is inseparably linked with our spiritual relationship to God.
3. For our attitude toward this responsibility we must face God at the judgment, on the basis of the *quality* of our stewardship.
4. Failure in our financial stewardship constitutes robbery toward God (Mal. 3:8-12). Blessing is promised to those who bring "all the tithes into the storehouse," but a curse to those who fail.

#### CONCLUSION

It is not accidental that deeply spiritual people are sensitive to God's will in "tithes and offerings."

It is not accidental that spiritual revivals always bring a renewed sense of responsibility for Christian financial stewardship.

God is judging us *now* for our attitude: financial support, consistency, sacrifice.

Obedying God in the stewardship of possessions is a fundamental step toward a sweeping spiritual awakening.

### Spiritual Embezzlement

SCRIPTURE READING—Romans 1:14-16; 10:1-15.

TEXT—Give an account of thy stewardship (Luke 16:2).

#### INTRODUCTION

In southern California many years ago a man was unfaithful in his administration of investments totaling \$11,000,000 turning this huge sum into channels of self-interest. The savings of widows, the security of aged people, education for young folks, homes and businesses were lost because a man betrayed a trust. There followed a tremendous loss of confidence in the whole building loan business. The final accounting sent the man to prison for an extended term.

But this trust dealt with money and material things. There is a trust, sacred far beyond any responsibility for investment of money and possessions.

The personal advantages of the gospel are wonderful: peace, joy, assurance, fellowship. But the Word of God makes it clear that the religion of Jesus Christ is not merely a matter of individual salvation or of religious enjoyment. It carries a commensurate *objective responsibility*. To betray this trust a professing Christian leads to "spiritual embezzlement."

#### I. THIS RESPONSIBILITY FROM THE VIEWPOINT OF INDIVIDUAL CHRISTIAN EXPERIENCE

1. The Apostle Paul said, "I am debtor." There is a sense of debt inherent in vital Christian experience; a sense of responsibility for sharing the "good news" with others. This is true of every genuine Christian and is one of the major identifying marks of such an individual.

2. Here is where multitudes fail. Looking upon the Christian religion and experience as something to be turned to personal advantage and benefit. Considering the church as an agency to serve them. Selfish, self-centered,

with no outreach, no deep sense of responsibility for others. Here is a major cause for church failure, for such an attitude inevitably brings spiritual dearth to the individual soul and thereby affects the whole group. "Ye shall receive power . . . and ye shall be witnesses." Can divine love be careless and indifferent?

#### II. THIS RESPONSIBILITY FROM THE VIEWPOINT OF THE NEED OF A CHRISTLESS WORLD

1. The unanswerable logic of Christian evangelism:
  - a. "How then shall they call on him in whom they have not believed?"
  - b. "How shall they believe in him of whom they have not heard?"
  - c. "How shall they hear without a preacher?"
  - d. "How shall they preach except they be sent?"
2. This is the perfect chain of effective evangelism.
  - a. Every Christian is in it somewhere.
  - b. It is not merely the responsibility of the ministry but also equally of the laity.
  - c. The *need* of lost souls should weigh as a great and imperative burden upon every Christian heart.
  - d. This *need* should be as a continual challenge to sacrifice and effort to win the lost for Christ.
  - e. The evangelistic program of a spiritual church is built on this plan, and offers the best possible opportunity for the average Christian. We can do little alone, or by any wide and thin distribution of our individual efforts; but all together can accomplish something worth while for God.

#### III. THIS RESPONSIBILITY FROM THE VIEWPOINT OF THE COMMAND OF CHRIST TO HIS DISCIPLES

1. "Go ye," is constitutional in the Christian religion.
  - a. Not optional, but a sacred trust devolving upon every Christian. We are "stewards of the mysteries of God" (1 Cor. 4:1). "Stewards of the manifold grace of God" (1 Pet. 4:10).
  - b. "Go ye," means *us today*.
  - c. "Go ye," means "Go." Yes, we must send and pay and pray, but with all of that, we must "Go." Too many are limiting this commission to missionaries. Too many are hiding behind missionary activity and failing to go. Here is something everyone can do, for every Christian has contacts with others that can be turned to good account in winning souls for Christ.
2. Is God partial? We accept the sacrifices of our missionaries as a proper part of their consecration, but can we please God with a lesser consecration? Can we hope to meet God's standard by indulging in ease while others must expend intense effort? Has God degrees of consecration?
  3. This is the key to many problems of the Church of the Nazarene.
    - a. Saved and sanctified"—and not going.
    - b. Soul winning by proxy.
    - c. Continual shift of the major responsibility to the ministry.
    - d. Probably here is the reason for the difficulty or failure of evangelistic efforts: no preparatory soul winning by the people. Evangelistic preaching should represent the effective climax to previous personal and individual efforts on the part of the people.

#### CONCLUSION

1. Tragic effects of "spiritual embezzlement." "From him that hath not, even that which he hath shall be taken away from him" (Luke 19:26). From him that hath not sensed and met his responsibility, that hath not invested his talent, that hath not been faithful.

2. For striking illustrations of both success and failure in the stewardship of witnessing and soul winning, see Conant's *Every Member Evangelism*, pages 30-58.



## On Wings of Affliction

TEXT—*Many are the afflictions of the righteous: but the Lord delivereth him out of them all* (Psalm 34:19).

*My grace is sufficient for thee* (2 Corinthians 12:19).

### INTRODUCTION

1. The gospel of Christ recognizes the fact of affliction, for trouble and tribulation are universal.

2. Some basic introductory ideas.

a. The absence of affliction and trouble, of itself, is no adequate sign or proof of God's favor. As truly, the presence of trouble of itself, is no sign of God's disfavor.

b. God has not designed that His people should live without trials and afflictions.

(1) Human weakness and trouble give God a chance to work in our lives. "My strength is made perfect in weakness." Most of us see little of God's power because we do not recognize and confess our weakness.

(2) God is serious about human character, and has a will and purpose beyond our merely "feeling good," or being without trials and burdens.

3. Three scriptural phases of the ministry of affliction.

a. As a proof of faith.

b. As strengthening character.

c. In relation to eternity.

### I. AFFLICTION AS A PROOF OF FAITH

The Apostle Peter, writing out of the richness and maturity of long experience, encouraged his afflicted brethren thus: "Though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:6, 7).

1. "Ye are in heaviness" (have been put to grief, or made sorrowful) "through manifold temptations" (by variegated trials). Peter does not deny these experiences, nor does he question the Christian's integrity because of these experiences.

2. "That trial [proof] of your faith." This carries with it the idea of "proving a thing standard by testing." That is, there is no proof of the genuineness of Christian faith unless there is a *testing* process. It is as gold tested and found standard, but "much more precious." Incidentally, there is the implication that we would better be concerned with "faith" that stands the test, than of "gold" that is genuine and standard.

3. "Might be found unto praise and honour and glory." The successful test of faith brings its reward of "praise and honour and glory." It also has its bearing on "the end of your faith, even the salvation of your souls" (verse 9).

### II. AFFLICTION AS STRENGTHENING CHARACTER

Concerning this James says, "Count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience" (James 1:2, 3). Paul declared, "we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope."

1. The proof of faith tied in with character.

James: "Count it all joy" (unmixed, unadulterated joy) "when ye fall into" (surrounded by, or "fall among," as of thieves) "divers temptations" (more accurately, "trials," as distinguished from "evil temptations" of verses 13-15) "knowing this," (having learned by experience) "that the trying of your faith" (the proof of your faith) "worketh patience" (develops "staying power," endurance, strength to stand under pressure).

2. Enrichment of character and life.

Paul: "Tribulation worketh patience . . . experience . . . hope." Here is something we cannot receive at an altar. This kind of character and life is purified in the fiery

crucible of affliction and trial, and beaten out on the anvil of practical experience.

### III. AFFLICTION AND ITS RELATION TO ETERNITY

1. In the light of eternity. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Paul exhorts us to meet and consider our afflictions in the light of eternity; with the glory of God's eternal presence as a background.

2. In the light of Christ's suffering. "Beloved, think it not strange concerning the fiery trial which is to try you . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13).

### CONCLUSION

1. God's promise in affliction: "My grace is sufficient."

2. Troubles and afflictions will either (1) drive to discouragement and despair, or (2) give God a chance. God will make *any* situation better.

3. Afflictions need not be weights but can be wings.

a. To higher heights of faith.

b. To richer realms of Christian character.

c. To lift us to visions of eternal hope and glory.

## Four Fundamental Facts

TEXT—*What manner of persons ought ye to be?* (2 Peter 3:11).

### INTRODUCTION

1. This question is propounded with a background of emphasis on a most solemn consideration: "The day of the Lord." Dramatic, striking, startling, eminently important.

2. But some other facts are as important, if not as dramatic as "The day of the Lord"—other facts *quietly* determining destiny.

3. On the broader idea of these unobtrusive facts, we shall ask the same question: "What manner of persons ought ye to be?" We shall put these "Four Fundamental Facts" into four simple, direct, personal declarations.

#### I. "I AM"

1. Here in two simple words is the elemental fact of existence. Multitudes never have given fifteen minutes of concentrated thought to the significance of the simple fact that they are living. It is a most serious matter just to live, for the mere fact of existence brings us face to face with considerations that are inescapable and eternal.

2. It makes a tremendous difference, here and now, how I live this life.

a. To myself. Wrong attitudes, selfishness, impurity, sin in every phase, will bring futility and unhappiness.

b. To others. "No man liveth to himself." This obtains whether we like it or not. Our influence affects others, and in turn reacts upon us. Especially is this true of the relation of parents to children.

3. In view of the fact that "I am," what manner of person ought I to be? Surely a life lived "soberly, righteously and godly," carries with it *here and now* immeasurable compensations in happiness, contentment and rich living.

#### II. I SHALL BE

The fact of eternal future existence. This is more serious than the fact that "I am."

1. Always, "I shall be," and there cannot come a time when this will not be true.

2. I must face the issues of eternity. Eternity is indefinable and inexpressible, but the Word of God takes for granted the endless existence of the human soul. The whole plan of salvation, revealed and wrought out through Jesus Christ, is based on this fact.



3. In view of the fact that "I shall be," what manner of person ought I to be? Surely it will be the part of consummate wisdom to deal sincerely with the God of eternity.

### III. I AM BECOMING

1. Inevitably, I am changing. I cannot escape this fact. I cannot make life and character static. Even in routine life, "I am becoming" better or worse, stronger or weaker, nobler or baser, more righteous or more sinful, morally and spiritually richer or poorer, in personality deeper or shallower. Since coming into this service, I have changed. I may not like it, and I may plead that I have done nothing to bring it about, but time has passed and inevitably, "I am becoming."

2. This "becoming" is related to eternity.

a. "Becoming" links "I am" with "I shall be."

b. "I am becoming" that which "I shall be."

3. "I am becoming" according to laws.

a. Not accidental or capricious. "Whatsoever a man soweth, that shall he also reap."

(1) Toward sin: "They followed vanity, and became vain" (2 Kings 17:15). Of idols: "They that make them are like unto them" (Psalm 115:8).

(2) Toward righteousness. "We shall be like him; for we shall see him as he is" (1 John 3:3).

b. This process no less a fact because it is not always apparent to us. "Moses wist not that the skin of his face shone." Samson "wist not that the Lord was departed from him."

c. This law will not fail or deviate. No careless, worldly individual ever continued in that way and mysteriously became a saint. No careful, godly, obedient individual ever continued that way and strangely became a weak, worldly, ungodly person.

4. I am now making my eternity. In view of this fact, what manner of person ought I to be? There are just two alternatives: holy or unholy, righteous or unrighteous, heaven or hell.

### IV. I SHALL EVENTUALLY BE UNABLE TO CHANGE

1. There is a point of finality. True, there will be variations within the final states, but no possibility of change from one state to the other. "A great gulf fixed." A time when, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11).

2. Death marks the point beyond which "I cannot change".

### CONCLUSION

1. Today there is still the possibility of changing our spiritual state.

a. A warning to the saint. We still have the "adversary," temptation, possibility of failure and of being "a castaway."

b. Through Christ, glorious hope for the sinner: death to life, bondage to freedom, sin to righteousness, Satan to God, hell to heaven.

2. In the light of these "Four Fundamental Facts," and with honest judgment, "what manner of persons ought ye to be?" There can be but one answer.

### They Missed Canaan

SCRIPTURE READING—Hebrews 3:7–4:2; also 4:9–11.

TEXT—Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness (Hebrews 3:7, 8).

### INTRODUCTION

1. Original situation: God had led His people out of Egypt and to the border of the promised land.

a. This was in the will of God and constituted a partial fulfillment of God's plan for His people.

b. But when they came to the point of entering Canaan, they became fearful and unbelieving and turned away into the wilderness. "They missed Canaan," and missed the full purpose of God, and their failure to obey the full will of God caused them to lose the value of the partial fulfillment.

2. This text usually is applied to sinners, but the context both in Psalms and Hebrews, as well as the original situation as recorded in Numbers 13 and 14, clearly deals with God's people. This then is a message of warning to the church, the Christian believers.

### I. "THE HOLY GHOST SAITH"

1. The Holy Spirit has a message for believers: defining, revealing the will of God. "This is the will of God, even your sanctification" (1 Thess. 4:3). Emphasizing "the promise of the Father."

2. The Holy Spirit is constantly working to lead the church into the fullness of the divine plan. His ministry is urgent in this respect.

### II. "HARDEN NOT YOUR HEARTS"

1. The Holy Spirit warns against believers becoming careless of the voice of God and the will of God. Warns against indifference which leads to an attitude of constant disobedience.

2. Paul, under the inspiration of the Spirit, expands this basic warning into three major exhortations:

a. "Lest there be in any of you an evil heart of unbelief" (v. 12). Warning against the temptation to question God. Here is where the devil attacked in the Garden: "Hath God said?" Significance of the report of the ten spies. Doubting God's ability to perform His promise. In fact, in verse 19 this is given as the determining factor in the situation: "They could not enter in because of unbelief."

b. "Lest any of you be hardened through the deceitfulness of sin" (v. 13). Suggesting the idea that the Hebrews came to the place where they felt that Canaan was not quite so important as they had formerly thought; that there was time enough; that they could get on fairly well in the wilderness. And to believers the devil suggests that entire sanctification is not as important or imperative as some would insist; that there will be plenty of time to consider the matter later; and that probably one can live a fairly successful Christian life without an experience of heart purity. This represents "the deceitfulness of sin."

c. "Lest a promise being left us of entering into his rest, any of you should seem to come short of it" (4:1). The danger that, in spite of every provision, in spite of the clear revelation of His will, in spite of the encouragement of His promises, the believer might miss God's full purpose. Israel enjoyed partial obedience, partial faith, partial achievement, but by failing to take full advantage of the promise, they failed. Believers who fail to walk in the light of holiness and the Spirit-filled life face spiritual tragedy and failure.

### III. THE BELIEVER'S CANAAN LAND

"There remaineth therefore a rest to the people of God" (4:9).

1. What? The land of promise represented security, peace, establishment, satisfaction, permanence, victory. These are found in the believer's land of promise, the sanctified experience.

2. How? By faith: believing that God is able to fulfill His promise. Let Christ be not only your "Moses," to lead you out of Egyptian bondage, but also your "Joshua" to

lead you into Canaan, with its "rest." Let Him be not only the "Author," but also the "Finisher" of this faith.

3. When? Here is the original emphasis of the Holy Spirit in this warning: "*Today*." This is God's word for the church. "Now" is all we really have in point of time. This matter is urgent; it is the command of the Spirit.

#### CONCLUSION

Israel's hesitancy, procrastination and failure brought irreparable disaster. When that generation "missed Canaan," they missed all. Accept God's challenging promise; move quickly; trust Him implicitly; God will not fail.

### A Study in Contrast

SCRIPTURE READING—Luke 18:10-14.

TEXT—*By the grace of God I am what I am* (1 Corinthians 15:10).

#### INTRODUCTION

The idea of this text is retrospective. The Apostle Paul is looking back through the years to his early life, training, attitudes and experience: Saul of Tarsus.

I. SAUL OF TARSUS (Acts 22:3-5; 23:6; 26:4, 5; 8:1-3; 9:1, 2; Phil. 3:4-6).

1. Self-righteous. A Pharisee; legally blameless; without interest in the souls of those of the "lower classes"; depending on tradition and legalism and Hebrew blood; feeling no sense of spiritual need.

2. Proud. Proud of ancestry: "Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews." Proud of his training: "Brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers." Proud of his ability and position. Proud of his power and influence. Proud of his zeal.

3. Hated Christ and Christians with fanatical zeal. On the basis of his whole background. "I persecuted this way unto the death, binding and delivering into prisons both men and women." "I imprisoned and beat . . . them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death." "Made havoc of the church." "Breathing out threatenings and slaughter against the disciples of the Lord." "Compelled them to blaspheme." A bitter, deep-seated hatred that expressed itself in a burning rage directed to the complete extermination of everything Christian.

#### II. SAUL OF TARSUS IS CHANGED

1. The glory of the gospel of Christ is that men and women need not remain as they are. Jesus came to remake human personalities.

2. It would seem that if anything could be done for Saul of Tarsus, there is hope for anyone. Saul was probably the last man that little band of persecuted Christians hoped to win to Christ.

3. Saul of Tarsus meets Christ on the road to Damascus. "I am what I am," denotes a new man. The redeeming power of Christ has changed "Saul of Tarsus" to "Paul of Antioch."

#### III. PAUL OF ANTIOCH

1. No righteousness of himself.

a. "Not by works of righteousness that we have done, but according to his mercy he saved us" (Titus 3:5).

b. Confesses himself a sinner saved by grace. "Christ Jesus came into the world to save sinners; of whom *I am chief*" (1 Tim. 1:15).

c. Passion for the salvation of others. Phariseeism gone. "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22). See Rom. 9:3.

d. Gladly sharing the depths of shame with Christ. "I am crucified with Christ" (Gal. 2:20).

2. Humble.

a. Counts ancestry, education, ability, social and religious standing as "loss," and "refuse," in the light of the debt he owes to Jesus Christ. See Phil. 3:7, 8.

b. Considers himself as "the least of the apostles" (1 Cor. 15:9), and "less than the least of all the saints" (Eph. 3:8).

c. Glories only "in the cross of the Lord Jesus Christ" (Gal. 6:14).

d. Content, "in whatsoever state I am" (Phil. 4:11).

3. Deathless devotion to Christ and the church.

a. Sought out the Christians immediately after his conversion, "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). Persisted in spite of the disciples' suspicions.

b. His message: "Christ crucified." Deliberately turned away from his own wisdom (1 Cor. 1:23; 2:2).

c. Persecuted for Christ's sake. Fled from Damascus to save his life. Mobbed at Antioch and driven from city to city. Beaten insensibly, imprisoned, falsely accused, hounded by enemies. (See 2 Cor. 11:23-28). On his last journey to Jerusalem, "I am ready to die for the name of the Lord Jesus" (Acts 21:13). See Acts 20:22-24.

d. Went to death as a Christian martyr as if he were on a journey to his coronation, *which he was*. See 2 Tim. 4:6-8.

#### CONCLUSION

1. The same power of Christ that produced this amazing contrast within the life of Paul, is available today. Jesus Christ is still remaking men.

2. Whatever your condition—self-righteousness, failure, sin—Jesus can meet your need.

### Those Quiet Phrases

TEXT—*The Lord knoweth the way of the righteous, but the way of the ungodly shall perish* (Psalm 1:6). (this may be used most effectively at the end of the message, rather than at the beginning.)

#### INTRODUCTION

Humanity is tremendously affected by size and noise: speeches, battles, parades, masses, "pomp and circumstance."

But the great, determining factors in human history have been comparatively quiet and unobtrusive.

#### I. QUIET FACTORS IN HISTORY

1. In the field of invention. The dramatic blaze of electric lights finds its source in the quiet hours spent by Edison in his laboratory. The marvelous achievements of aviation grow from the quiet hours of the Wrights, and a multitude of later engineers, quietly working over formulas and drafting boards.

2. In war. War always brings brilliant spectacles, but the determining factors are out of sight. The decisive battle of Crecy, 1346, was won by the English largely because their army used the longbow, rather than the old, slow, inaccurate crossbow. In World War I, a deciding factor was the paralysis of the German espionage system in England.

3. In politics. Charles E. Hughes retired on election night in 1916, certain that he had been elected President of the United States, only to awaken the next morning to find himself defeated by Woodrow Wilson. In a California hotel lobby, during the campaign, Hughes had seemed to be "cool" toward Hiram Johnson, and it was Johnson's influence that swung the California electoral vote to Wilson. It has been said that Hughes lost the election "by a handshake."

#### II. QUIET FACTORS DETERMINE SPIRITUAL EXPERIENCE AND DESTINY

"Those Quiet Phrases," that triumph over appearances.

1. Toward the righteous.

a. Israel in bondage in Egypt. Apparently hopeless before the power and scheming of Pharaoh. But, "God remembered his covenant" (Ex. 2:23). In that "quiet phrase" is the rest of the story. Because of that phrase, the armies and power of Egypt are of no avail.

b. Joseph imprisoned by reason of the false accusation of Potiphar's wife. But a "quiet phrase" determines the outcome: "But the Lord was with Joseph" (Gen. 39:21).

c. The disciples of Jesus were about to perish in a storm. Quiet phrase: "He was in . . . the ship" (Mark 4:38). When that is said, the winds and waves and danger have lost their peril.

d. Peter and others are in prison. "But the angel of the Lord" (Acts 5:19) and with that "quiet phrase," all is well and deliverance is at hand.

Today with the saints of God under pressure, with trouble and sin on every hand, the "quiet phrases" of God's promises bring assurance and strength.

## 2. Toward the unrighteous.

a. David had sinned and thought all was secret. Against his sense of human security and his maintenance of appearances, is a "quiet phrase," "But the thing David had done displeased the Lord" (2 Sam. 11:27). This was the determining factor and Nathan, the prophet, propounds his parable which leaves David without refuge, and God's judgment operates.

b. Nebuchadnezzar boasts of his power and glory: "Is not this great Babylon, that I have built . . . by the might of my power, and for the honour of my majesty?" But another factor enters: "While the word was in the king's mouth, there fell a voice from heaven" (Dan. 4:30, 31).

c. The rich man of Luke 12:16-21. The record tells us that "he said" thus and so. Plans were laid for the years to come; his selfish, worldly, godless attitude carried with it all the self-sufficiency of such a life. But then we read, "But God said." God's word was the last word on the subject.

d. Herod had set himself up as deity. The people were voluble and noisy in their acclaim. But again a "quiet phrase"—"The angel of the Lord smote him." No blare of trumpets, no thunderings of judgment; just a quiet touch of a celestial messenger of judgment, and the proud king, "because he gave not God the glory," "gave up the ghost" (Acts 12:21-23).

## CONCLUSION

TEXT—*The Lord knoweth the way of the righteous: but the way of the ungodly shall perish.*

### 1. "God is still on the throne."

a. Caring for, and delivering His people.

b. Judging the wicked. His judgments probably will not be thundered forth, but quiet forces will determine destinies. The laws of God quietly operate toward sin.

2. Peril of inner sin. Cannot afford to trifle with carnality.

3. Illustration—The famous case of radium poisoning wherein young women, painting luminous clock dials and similar objects, were permitted to moisten their brushes on the tips of their tongues. One of them, moving across a darkened room, was horrified to see her reflection in the mirror, coming from the deadly poisonous radium that had filtered into her blood stream. Several, similarly affected, succumbed to the poison in a relatively brief period of time. Silent, but deadly.

# Suggestions for Prayermeetings

H. O. Fanning

## Prayermeetings and Establishment in Grace

IN THESE days of distracting conditions we need to give special attention to the fundamental, foundational principles of the gospel and its work. We should know what we are preaching, why we are preaching, to whom, and for whom, we are preaching. Things must be done thoroughly if they are to endure in the midst of the attention distracting issues of the day. In times like these an outstanding need is that of wise selection of the issues to which we give our attention and devote our energies. Concentration is demanded. Such attention will pay now, and enable us to do our work as it has paid in times past and enabled others to do their work. Our establishment in grace should be so secure that it will be unshakable by the impact of other issues.

What is true in all other realms is also true in the spiritual realm. Issues

are so numerous today, and so insistent in their demands for attention that concentration to the accomplishment of the task in hand is demanded if success is to be won. In a war-torn world—such as we are now in—the outstanding need is the preservation of the work of God. These conditions are indications of failure in this direction. Every unusual issue tends to increase the demand for immediate and constant contact with God. We need His guidance, His protection, His preservation. Nothing less than the presence of God can keep this world in anything like normal balance. Insofar as the vital issues of godliness are concerned we are living in a God-forgetting age. When the professed people of God live on the lower levels of spiritual life the world sinks correspondingly to lower levels of godlessness. The condition of the church has much to do with the condition of the world.

Strong pulls in various directions demand strong anchorages for the peo-

ple of God. For six thousand years of tempestuous history, God never has failed. Men have failed, but not God. The conditions of the day are challenges to us, as well as challenges to the grace and power of God. They will either arouse us to a sense of our responsibilities in meeting the issues of the day, or sink us lower in our faithlessness and powerlessness. We cannot live through such a period as this and be the same. What will be the outcome of this testing? That will depend upon the character and quality of the instruments through which and with which He has to work. Will we rise to the occasion? Well and good. Will we fail to do so? Not so well, and not so good. What we are will have much to do with the success or failure of the work. God is able to meet our need, and to meet the world's need.

The gospel is for all time, for all men, for all occasions. Giving ourselves unreservedly and unstintedly to its propagation is the need of the hour. Never has the world needed the gospel more than it needs it now. And never has the church needed grace more than it needs it now. Never has grace been more abundant as to its Source than it is now. Never has the demand for faithfulness on the part of His chosen instruments for its propagation been greater than it now is.

This is God's opportunity, it is the church's opportunity, it is our opportunity. God must have instruments who will not fail Him in this time of special need. Will we be those instruments? There is an establishment in grace that will be an important factor in the settling of this question. More will be done in the settling of the issues of the day by our doing the will of God for us, than in any other way we may choose.

## What Is Establishment in Grace?

*That ye, being rooted and grounded in love* (Ephesians 3:17).

This is a most important question, and one to which much attention must be given if we are to get for it a satisfactory answer. Suggestions that will set us to thinking in right directions may be helpful. In this—as in all else—the Word of God must be the man of our counsel. That there is need of such an issue as establishment in grace, the Word of God teaches, and everyday experience confirms. Not so many years ago infant mortality became so prevalent that a determined effort was made to check its ravages, and much was accomplished for the betterment of all concerned. Infant mortality in the spiritual realm is alarming in its proportions, and persistent in its operations. Whatever can be done to minimize it in its depredations will be for the benefit of all concerned. Infant mortality in the natural realm was checked by bringing infant life into conformity with the laws of physical health and well-being. Infant mortality in the spiritual realm will be checked as we bring infant life into harmony with the laws of health and well-being in that realm.

I. *The figure used here for that establishment is that of the rooting of a tree.* The implication is that what rooting is to the tree, establishment in grace may become to the believer. This is a familiar figure, and one with which the most of us are more or less familiar. Even though we have had little—if any experience with trees—we know that such a development is normally necessary in tree life.

II. *It is evident that this rooting is essential to the life of the tree.* The tree gets much of its sustenance from the ground, and an effective root system must be developed if the supply is to be obtained. Whatever of vitality the tree has when it is set out will soon be exhausted, and the tree will die for lack of nourishment unless it becomes well rooted. And here is a cause of much in the way of infant mortality in the spiritual realm, as

well as of such mortality of others who have been longer in the experience of grace. Lack of proper and sufficient nourishment, is the occasion of much that is unlikely in the matter of mortality in the spiritual realm.

III. *The formation of such a root system is necessary to the sustenance of the tree and its continued well-being.* This formation is subsequent to the setting out of the tree. Or if the tree is being raised from the seed, it occurs subsequent to the germination of the seed. Only where there is a good root system is there a good normal tree. Only where there is that which corresponds to the development of such a system is there a good and normal believer.

IV. *The formation of this system is not the result of accident.* It is the result of properly meeting conditions for its normal development. No tree is rooted by being set out; no seed is rooted by being planted. Being set out puts the tree in the way of becoming rooted. Being planted puts the seed in the way of this development. The root

## Jesus Lo'es Me

A SCOT'S POEM ON THE LOVE OF JESUS

Though I may change like a' mankin',  
Ha'e gladness noo an' sorrow syne,  
There's ae thing I will keep in min'—  
How the Savior lo'es me.

He lo'ed me sae He shed His bluid  
To cancel a' the ill I did,  
An' could He mair ha'e dune He wid—  
Sae does Jesus lo'e me.

Though poverty should ca' my gate,  
An' shiver ower a fireless grate,  
Yet I can dree the dreichest fate,  
Sae lang as Jesus lo'es me.

Though poverty may smart us sair,  
Yet in its griefs He had a share,  
An' sent His gospel to the puir—  
Sae does Jesus lo'e me.

Gif wealth should chance to be my lot,  
An' smile its blessings on my cot,  
An' mak a guinea o' ilk groat,  
Jesus still wad lo'e me.

An' sae wad I depend on Him,  
As though baith purse an' scrip were  
tuim,  
For be my prospects clear or dim,  
Jesus still wad lo'e me.

An' when disease comes roun' my airt,  
To throw its glamour o'er my heart,  
Or even soul an' body pairt,  
Yet will Jesus lo'e me.

Then a' my griefs will ha'e an en',  
For Jesus will His angels sen'.  
An' to His palace tak' me ben—  
Sae does Jesus lo'e me.

—WILLIAM LESLIE PAISLEY, in *The Way of Holiness*.

system of the tree is formed by its own growth made subsequent to its planting. The root system of the seed is formed subsequent to the planting of the seed, and is the result of the growth of the seed. The believer's establishment in grace is not the result of accident, but of the believer's own growth, made subsequent to his becoming a believer. Such a formation is a normal part of the development of tree life. Such an establishment is a normal part of spiritual growth; in both cases a most necessary part of such growth.

V. *The rooting of the tree is the result of a process.* It is a result in which time is essential. The establishment of a believer in grace is the result of a process. The evidence that the formation is going on well is seen in the healthful and vigorous growth of the tree. The evidence that the processes of establishment in the believer, is seen in the wholesomeness of his condition and the vigor of his growth. Where the process is not going on normally in the tree, the evidence is seen in sickness of the tree, and its lack of growth. Similar evidences will be seen in the believer where the processes of establishment in grace are not going on normally.

VI. *The time of the rooting of trees is one of special concern for the orchardist.* It is one in which he gives special care to the meeting of conditions favorable to the rooting of his trees. It is one in which he must wait patiently in the matter of seeing the results of his labors. The period of establishment in grace should be one of special concern for pastors, parents and all interested in the welfare of new converts. It is a time when close attention must be given to the meeting of conditions favorable to the progress of that work. Getting people well saved has its place in this matter, as getting trees well planted has its place in getting them rooted. But neither the getting of the converts well saved, nor the getting of the trees well planted will assure satisfactory results without close attention being given to the meeting of conditions wisely and well in the case of both believers and trees.

VII. *We are agreed in our belief that if sinners are to be converted, converting truth must be preached to them.* That if believers are to be sanctified, sanctifying truth must be preached to them. Conversions and sanctifications are not the result of accidents, but of well directed efforts persistently applied. Logically we should be equally well agreed that if we get believers established in grace, we must give them establishing

truth and give attention to the meeting of conditions for their establishment. There is always danger of many of us preaching too much of the dis-establishing kind and too little of the establishing kind. We may safely settle it in our minds that this matter is not going to take care of itself. Much of the work among us is that of working over our own members. It is likely that there will always be need of more or less of this sort of effort. Would it not be wise for us to get as many of them established in grace as possible so that the number who need to be worked over will be reduced to the minimum? It is generally recognized that our annual losses in membership are larger than is desirable. A good work of establishment in grace would have a wholesome and helpful effect on this condition.

### Why Establish Believers in Grace?

*That ye, being rooted and grounded in love, may be able to comprehend with all saints (Ephesians 3:17, 18).*

Everything that pertains to the operations of divine grace in human redemption is of supreme importance in its place. Few things are of greater importance than that of establishment in grace. Among the various operations of grace in man's redemption and restoration to the image of God, each has its separate and individual place. One cannot be substituted for another. Before one is in an experience of grace, getting into such an experience is the all important thing. Once in grace, getting established therein is the matter of paramount importance. Getting into an experience of grace is the result of well directed effort. Getting established therein is the result of further well directed effort designed for the accomplishment of that desirable end. Conditions were met for getting into grace. Conditions must be met for establishment in grace.

I. *What the experience of grace is going to mean to one he determines largely by what he does subsequent to his getting the experience.* It is heartbreaking to have to say that there is failure in the matter of continuing in grace. Many fail after getting into church membership; many before the end of life's brief sojourn is reached. If permanent good is to result from getting into experiences of grace, and heaven's felicities are secured, there must be establishment in grace. Getting people started for heaven is one thing. Getting them there is too often a matter of another sort. We must not give less attention to getting peo-

ple started for heaven; we must give more attention to getting them there.

II. *By getting our people established in grace, we will have fewer of them to be worked over in our regular services and revival efforts.* It is to be feared that this necessity may become so great that it will seriously affect us in our efforts to get others saved and sanctified. For various reasons some will need this ministry, or think they need it. We will do well to keep this necessity at a minimum. This condition may become so prevalent among us that it will seriously hinder us in our efforts to reach the unsaved about us. The better our members stand, the more encouraging will our work be to those who are seeking help. A victorious church membership is a good advertisement for the gospel and a good commendation of our success in preaching it.

III. *By getting our people established in grace we will have fewer losses in church membership.* This will not only affect us favorably in our efforts to reach the lost, but it will favorably affect our condition as a body of believers. An atmosphere conducive to standing firm in grace and to victorious living therein is of inestimable value to any body of believers. The opposite is a serious liability and handicap to such a body. Whatever is conducive to establishment in grace is conducive to our well-being as believers, and to the prosperity of our work in the communities in which it is carried on.

IV. *Through getting our people established in grace we will come to a better understanding of the principles of grace and of the effect of its operations.* Our work will have a progressive, rather than a retrogressive atmosphere. Relief from the strain of efforts to hold our ground will give us strength for the taking of new ground. Such a change of atmosphere may prove of inestimable benefit to us. The consciousness that we are definitely on the upgrade in our work is heartening and conducive to the promotion of the best interests of all concerned. Such an atmosphere in the church will be beneficial to all affected by the work of the church. The communities in which we labor will be favorably and helpfully affected by it.

V. *It will give us an increased consciousness of the magnitude and the solidarity of the Church as the body of Christ.* The entire body of the Church would be affected by the development of such an atmosphere. Not only would the Church be vitally affected by this development, but the entire world would be affected by it. We do well to keep in mind that the

condition of the world is seriously affected by the condition of the Church. In olden times when the fear of God was upon the people of Israel, the fear of God was upon the nations surrounding Israel. When the fear of God is upon the churches, the fear of God will be upon the communities in which they are located. When spirituality is at a low ebb in the churches, morality is at a low ebb in the world. When we have a better Church we will have a better world. When we have a stronger Church we will have a more effective Church.

VI. *With establishment in grace will come an increased consciousness of the magnitude of grace.* Our consciousness of the magnitude and power of grace is seriously affected by our experiences of grace. When the benefits we enjoy are increased, our consciousness of the greatness of their source is increased; our appreciation of them is increased; our desire for them is intensified and our zeal in seeking them is augmented. Few things tend to magnify the importance of grace more than increases in its enjoyment. It would not be amiss to say that our need is not only for more churches, but more of the enjoyment of divine grace and power in the churches we now have. Anything that tends to the furtherance of these ends is worthy of our most prayerful and serious consideration. Few things promote grace more than its enjoyment.

VII. *Establishment in grace tends to increase our consciousness of the magnitude and sufficiency of the supply God has provided for our enjoyment, as well as for the supply of our needs.* And that not only of our personal needs, but of our needs in the carrying forward of the work He has committed to our care. Confronted by the activities of the forces of darkness, their character and their adaptation to the getting of the attention of the people of the age, there is a tendency toward a feeling of insufficiency and helplessness in the face of the obstacles with which we are confronted. While these conditions may be a surprise to us, they are not a surprise to God. While they may seem appalling to us, they are not appalling to God. He has foreknown the entire situation and prepared to meet it. There ever has been a tendency on the part of men, both as individuals and as bodies of believers to limit the grace and power of God to their conceptions of their magnitude and effectiveness. Elisha's servant could see the hosts of the Syrians at Dothan, but he needed a supernatural opening of his eyes to see the forces of God all round about him. Limiting

the Holy One of Israel has been no uncommon thing across the ages. It is no uncommon thing today. Larger experiences of the grace of God tend to larger appreciations of its magnitude and effectiveness. Lack of grace may not be our difficulty now, but lack of vision of its magnitude and force. It is not so much the condition of the world today that is staggering to us, but the paucity of our faith. The conditions in the world today are partly of our own making; not by active work but by the lack of it. When they are changed it will be—under God—through our co-operation with Him. It is not what we can do as churches, but what can be done through us when we give God our co-operation in His efforts to work through us, that is needed. If our faith is staggered by world conditions, it is not because of any lack on God's part, but because of lack on our part. These conditions are a challenge to us to recognize our need, and to find the supply for it in the grace and power of God. The supply is there.

### Ways to Establishment in Grace

*That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man* (Ephesians 3:16-18).

We do well to keep in mind that Paul is writing to wholly sanctified believers in this epistle. Do wholly sanctified believers need establishment in grace? Candid observation indicates that few people need it more. There seems to be something somewhere that tends to make it difficult for those who are brought into experiences of sanctifying grace to get established therein. There has been a considerable tendency in some quarters at least, to regard sanctification as being in the nature of a goal, instead of a gateway into larger life, and larger fields of opportunity for effective service. This experience marked the beginnings of the public ministry of the apostles at the beginning of the church age. For several years preparation for this ministry was being made under the teaching and direction of our Lord. The Holy Spirit came dispensationally at Pentecost, not only to sanctify these men, but to the preparation of these men for the work they were called to perform. And this work of calling men to service and preparing them for it has been going on under divine supervision to this present hour and will go on until the end. What the disciples who were called to be apostles needed then, the church has needed ever since and will ever need. This preparation

every believer needs that he may live the life God designs that he should live.

I. *Among the multitudinous activities of the Spirit in His ministry to the wholly sanctified, is that of strengthening them by might in the inner man.* Not only do we need to be purified but we need to be strengthened. And this strengthening is in the inner man. Living the sanctified life, performing sanctified service and realizing the possibilities of the sanctified experience are not matters so inconsequential that their needs may be met easily. Establishment in grace is no easy matter. Multitudinous things all around us may prove hindrances to us in this matter. We deceive our-

selves if we think the forces of darkness will render no opposition to the accomplishment of this glorious work. We may be sure these forces will prevent as many as possible from being sanctified, and do all in their power to render those who are sanctified as inefficient as possible. To meet this situation the Holy Spirit strengthens us in the inner man according to the riches of God's glory; a strengthening sufficient to meet the issues of the day, whatever they may be. For this for these sanctified Ephesians Paul prays. What they needed then, we need now.

II. *Whatever may or may not be true of our consciousness of this inner man, there is such a person.* Independent of other parts of us? We are a whole. The Scriptures distinguish between the inner and the outer man. As with many other things, we will understand them better in the tomorrows of our experiences. What a calamity it would be if grace held no more for us than we now understand. Now are we the sons of God, but it doth not yet appear what we shall be. What beings created in the image and after the likeness of God are capable of becoming will mean a series of surprises throughout the ages to come. This strengthening of our inner man according to the riches of God's glory is a reality, whatever may be said of our consciousness of it. We do well to keep in mind that there are glories ahead of us and for us which far transcend our present powers of comprehension. When God undertook our redemption, He undertook that which would have been wholly impossible to any beside Himself. But His resources are ample for the complete accomplishment of the task. That such a preparation is necessary assures us that establishment in grace is no unimportant matter, but one which is of vast importance.

III. *"That Christ may dwell in your hearts by faith."* Forces are against us and forces are for us in this matter. But they that are for us are immeasurably superior to those which are against us. We need not be surprised if the issues at stake are commensurate with the magnitude of the forces that are for us. Great odds are against us. Infinite forces are for us. Human redemption is no insignificant affair, and nothing concerning it or connected with it is to be regarded as insignificant in our thinking. We need a mighty awakening to the magnitude of the task and the importance of its issues. The vital interests of three worlds are involved. The destinies of all mankind are being determined by the attitude men are taking toward



## ABC's of Stewardship

By D. Shelby Corlett

This new booklet is designed to give a simple but somewhat comprehensive discussion of the subject of Christian Stewardship. By the use of the question and answer method the author presents this important subject under seven different headings. It is a companion booklet to the author's widely used "ABC's of Holiness."

This is a small booklet with a big message, just the thing that pastors, N.Y.P.S. workers and others interested in propagating the message of stewardship can use. It is suitable for individual reading, for discussion or study group and for general distribution. The message is donated by the author and is printed and handled by the publisher at cost, hence this attractively paper bound booklet, of forty-eight pages, size three by five inches, is sold at the low price of

5 cents a copy, 12 copies at 50 cents  
100 or more copies at 3 cents each  
We pay the postage.

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.

this greatest of all enterprises. There is always danger that believers will catch so small a vision of the greatness of this work that they will be of little use in its accomplishment. It is our opportunity to have a part in the greatest undertaking possible; an enterprise that commands the interest and brings into activity all the forces of God and heaven. One of the seemingly tragical things about the situation is that humankind—the people most vitally affected—are less aroused to the importance of this great work than either the forces of light, or of darkness.

IV. *Christ indwelling the heart by faith.* These believers had been born of the Spirit, filled with the Spirit, strengthened by the Spirit, that Christ might dwell in their hearts by faith. The thought seems to be an especially purposeful indwelling, an indwelling, not by feeling, but by faith. We will not go far astray in supposing that the measure of consciousness of this indwelling will be different in different people, and probably at different times in the same person. It is well for us to keep in mind the place and importance of faith in all of God's dealings with us. With most of us at least there will be no inconsiderable temptation to overstress consciousness, feeling, in these matters. Feelings may change but faith should not. The less we associate faith with feeling the better for all concerned. The steadier our faith the steadier our feeling. There is danger of inverting this order, and looking to feeling to steady our faith. Not only in bringing us into grace, but in establishing us therein is this indwelling by faith necessary. This necessity indicates the magnitude of the work of establishment in grace, and its place of importance in our experiences.

V. *This indwelling is in order that we may be rooted and grounded in love.* The intimation is that faith will have a most important place in our experiences with regard to this matter. The establishment of an efficient rooting system in a tree is the result of a slow process, and is one in which faith must have a large place. Where the corresponding work is wrought in a human soul in the spiritual realm faith must have its place. Feeling will have its place here, but it will come slowly, and some time may elapse before there is ground for it in marked measures. Hold steady in faith. God is working, and working in His own ways, and His ways are always best. It is worse than folly for us to imagine that we can improve on them. One of the benefits of establishment in grace is establishment in this conviction.

VI. *That we may be strong to comprehend with all saints.* While our ex-

periences are great to us, they are infinitesimally small as compared with the magnitude of God's grace. From the beginning men have been enjoying the experiences we enjoy. Millions are in the enjoyment of these experiences today. Millions more will come into the enjoyment of them in days to come. Putting these all into one great whole, we have but a finite fragment of an infinite entirety. We should think of grace, not only in the light of our own experiences, but in the light of the experiences of all mankind. The grace that you enjoy is the grace that has made the mighty men of the ages. It is the grace that the humblest of believers have enjoyed, the grace that covers the supply of the entire range of human need. The fact that others have gone much farther in grace than have we, should be an encouragement and an incentive to us to go farther than we have. We are akin by grace to the saints of all ages.

VII. *Our objective—God's objective for us—is that we may know the love of Christ which passeth knowledge.* Is it possible to know the unknowable? Certainly, in the sense here intended, as also in the sense in which we have all knowledge. The little that the child knows, is to it in its undeveloped state, knowledge of the unknowable. What is true of the child is true of us who have passed the childhood stage of existence. In our present state the knowledge we have of things is seldom, if ever, complete. Someone may be saying, "Well, I know that two and two are four." So do most of us. But we also know that there are depths in mathematics that are far beyond the powers of most of us to comprehend. Others may be saying, "Well, I know that I am saved." And so may many of us. But we also know there are depths in the spiritual realm that are far beyond our abilities to sound. We are beginners in our knowledge of spiritual things, and none too well established in what we do know. It is as we become established in grace that we are enabled to proceed in adding to our knowledge of that which goes into the making of things in the spiritual realm.

### Extent of Establishment in Grace

*And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Ephesians 3:19).*

We can be established in grace only as we make progress therein. How long will there be room for our pro-

gress in grace? In the light of this text, there will be room for our progress in grace forever. Becoming a Christian is no trivial matter. Many seem to make it so in far too great a measure. It is the most important thing possible to a human being. And the manner in which we regard this matter will have much to do in determining what our so becoming will mean to us. The greatest men of the ages have been godly men. They have become such men largely because of their proper regard for the greatness of the step they had taken in yielding themselves to God. Men are builders in all realms. Especially is this true in the spiritual realm. In the light of the fact that we have but one opportunity to build here below, and that we are building for eternity, should be an incentive to us to build well.

I. *We are wont to think of establishment in grace as being enabled to resist temptations to doubt one's experience in the regenerate state.* And this is a perfectly legitimate way of thinking of it. We are well aware of the fact that such temptations come to those in this state. The attacks of the adversary are especially attacks on faith. Efforts to make the new believer doubt the reality of his experience are sure to come. Too often—it is to be feared—these efforts of the evil one are supplemented by those of mistaken and misguided men. The witness of the Spirit to one's new birth may be of such a nature that an uninstructed believer may fail to rightly understand it. Much confusion is abroad in the minds of many concerning this matter. It takes time, effort and intelligent instruction to help newborn souls in this matter. But such establishment is possible and must be gained.

II. *In the experience of entire sanctification the difficulty of establishment is even greater.* Zeal for getting others into the experience may have something to do with this difficulty. The preaching of standards of attainment beyond the experiences of newly sanctified persons may add much to this difficulty. The witness of the Spirit to the reality of this experience may be so little understood that not much help is gained from it. It is likely that the attacks of the adversary may be more severe in this case than in that of the newly justified. It is quite possible that many may not be well enough instructed in the truths concerning entire sanctification that their ministry will be entirely helpful. But this establishment is possible and must be secured if experience is to proceed normally.

III. *Establishment in grace to enable the sanctified believer to success-*



fully meet the issues of life is another need. Testings, trials and temptations have their place in the development of the character and personality of the believer. They must be properly met if they are to do their designed work and have their designed effect. Men must come to understand that these issues must be met victoriously, and may be so met, and the beneficial effects properly produced. There is nothing insignificant in living the sanctified life. All that goes into life, and into its making, has its place in such living. The wholly sanctified experience has its positive as well as its negative aspects. Being made free from sin is one thing, living the sanctified life is another. We need the grace of God for the living as well as we do for the cleansing. We must be established in this grace as well as in the other.

IV. *There is necessity for this establishment in grace in matters of service, as certainly as there is for it in matters leading up to it.* In the rendering of this many difficulties will have to be met and overcome. Many temptations will have to be overcome. Much that will be difficult to understand will be met. Our service is not only an individual matter, but it is also a collective matter—it is part of a great whole. It must fit in with the services rendered by others. It is personal service, but it is the service of one of many persons. Only as we follow the leadings of the Holy Spirit will our services be properly performed. Establishment in the grace required for this service must be had if the service is to be properly performed. It is only as one is in grace that establishment is possible therein.

V. *In the matter of making progress in grace there will be need of establishment in grace.* One will not go far in grace until he finds that progress therein is no easy matter. The forces of darkness will throw many hindrances across the pathway of one who is making progress therein. They will seem to be hindrances and he will design them to be hindrances, but many of them—if not all—may be turned into stepping stones to help us on our way in our progress. The devil is wise, but he is far from all-wise. Such wisdom is found in God alone. While our wisdom may be insufficient to enable us to successfully cope with the wisdom of Satan in His wiles, God is fully able to cope with him in all of his wiles and bring us off more than conquerors in our conflicts with him. It is by grace that we will overcome in these matters, and we will need establishment in this grace, as we need it in other matters of grace.

VI. *We need establishment in grace in the development of our convictions concerning God, His truth and His ways of working.* Progress in matters of this sort is a matter of grace and we will need establishment in this grace. Few things—if any—are more important than the development of sound and wholesome convictions concerning all that goes into the making of the things of the spiritual realm. One of the needs of every hour is that of men and women of deep settled and abiding convictions. God is ever seeking for men and women in whom He can work such convictions. We need such convictions to enable us to stand fast in the principles of divine truth; to render service therein and to exert a steadying influence over those of lesser convictions. Men and women having such convictions have been of inestimable value to the Church and to all mankind in all ages when they have lived.

VII. *As long as there is grace in which we may progress, we will need this establishment, and that will be forever.* Human redemption is a matter of such magnitude that nothing short of eternity will make possible its outworking. The fall had its place in the accomplishment of God's purposes in bringing mankind into the realization of the possibilities open to beings created in His likeness and after His image. Whatever that place may, or may not have been, in our present state we may not know or understand. With many other things of similar import, we may understand them later. Of one thing we may be sure. God is working out His purposes concerning mankind. With Him we are going on to a glorious consummation in this matter. The God who foreknows all things, is prepared for the accomplishment of all that He undertakes. It is by grace that we are going on to this consummation, and in this grace we will need establishment.

### The Consummation of Establishment in Grace

*May be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge that ye might be filled with all the fulness of God (Eph. 3:18, 19).*

This is the glorious consummation of the work God has undertaken in human redemption. This is the work He is now carrying forward in us who believe and this is the work in which we must give to Him our co-operation, our fellowship and our best ef-

forts. It is in the accomplishment of this work that we need divine grace and establishment therein. In His Word God seeks to make known to us His purposes in our redemption, its magnitude, its glories and its transcendently glorious goal. Godlikeness in the realization of the possibilities that are ours by His creative energy and activity is His objective in this glorious undertaking.

*I. Nothing less than such a goal would have justified our heavenly Father in the preparation He has made for the accomplishment of His ineffably glorious purposes.* The fullness of the divine purposes in the creation

## Booklets and Tracts on Tithing and Stewardship

### BIBLE READINGS ON CHRISTIAN STEWARDSHIP

By B. W. Miller. A veritable treasure house of Scripture on every conceivable phase of Stewardship; classified and indexed. The only booklet of its kind in print. .10

### GOD'S FINANCIAL PLAN FOR HIS CHURCH

By H. H. Hooker. In this thirty-two page booklet are truths that need to be proclaimed constantly and forcibly both from the pulpit and through the printed page. .10

### TITHING THE TOUCHSTONE OF STEWARDSHIP

By J. W. Goodwin, D. D. A forceful message on storehouse tithing. Every church member should read this convincing presentation of the claims of the law of the tithe. .10

### SYSTEMATIC TITHING

By Evangelist Ben L. Gash. A book of twenty-nine pages in which the author answers the following questions: To whom does the tithe belong? What shall we tithe? What shall we do with the tithe? May we not use the tithe when in need? To whom shall the tithe be given? Who are the Levites? Who shall handle the tithe? What shall be the results if we tithe systematically? What shall be the results if we fail to tithe systematically? Unanswerable arguments are given in answer to these queries. .10

### TITHING TRACTS

**Tithing Facts.** A four-page tract. 100 for 15c

**Thanksgiving Ann.** An eight-page tract. This is an interesting story. 100 for 25c

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.



of the universe are not fully revealed to us, but we may be sure that the redemption of mankind as it is now being outworked had its place in the purposes back of this stupendous work. Nothing short of this mighty creative effort could adequately reveal to us the magnitude of the resources of Almighty God, who was before all things; who created all things; who upholdeth all things by the word of His power; who had resources sufficient at His command for the accomplishment of any task He may see it to be wise for Him to undertake.

II. *We need establishment in the fact that the God who is able to create a being in His own image and after His own likeness, is capable of bringing to perfection in the realization of those possibilities the being He has thus created.* In the magnitude of the possibilities latent in human nature we see something of the ineffable majesty and glory of our heavenly Father. Only the infinite, omniscient and omnipotent God could create such a being as man.

III. *No one less than God could make preparation for the existence, past, present and future, of such a being as man.* The earth and the heavens as a present dwelling place for mankind, as a training ground for him in his present state. The sun, moon and stars to declare His glory, and show forth the majesty of His name. To design and create a world that would insure a supply of all of man's physical needs, with opportunities for the development and use of the powers with which He has endowed him. A place that man could beautify, and enjoy as he would. A place of marvelous opportunity for his progress and development.

IV. *No one less than God could make preparation for man's redemption and restoration to His image and likeness, and the realization of the things possible to such a being.* Only God could make a sacrifice sufficient to atone for human sin, and that sacrifice was made in the person of our Lord and Savior Jesus Christ. Only God could know the needs of humankind, and only He could supply them. Only He who created man can know his possibilities and enable him to come to a realization of them. Only God could undertake such a work as that of the redemption of mankind with any hope of its accomplishment.

V. *Only God could know the future, and He alone could make a revelation of it, and of His will for mankind through His holy prophets, and put it in permanent form.* And this He has done in giving us His holy Word. Holy men of God have written as they

were moved by the Holy Spirit, and thus we have the sure Word of prophecy. In this Word God has done what He alone could do in making known to man how he should live, and revealed the grace by which he should live. In the light of this truth we see that the Word of God is the one sure man of counsel for human kind, for time and for eternity. This Word, like its Author, is inexhaustible in its force and content. It is living and active. It is energizing and strengthening in its effects. It points us ever to God, to holiness, to heaven, and makes known to us God's ways of safety and security.

VI. *Only God could supply the Holy Spirit in His life giving and life sustaining power and efficacy.* In His ability to understand and interpret His Word to our waiting hearts. Only He could make His indwelling in human beings possible. He alone can make it possible for human beings to be indwelt by One whom the heaven of heavens cannot contain, and He alone can make human fellowship with Him a possibility. It will not be hard for us to see that that fellowship, with all that goes into the living of the life of grace is in its beginnings in our present state, and that it will increase in fulness, strength and beauty as the ages roll on in their courses. God alone can provide the Holy Spirit who is able to make real all that He has made possible through the death of His Son on Calvary's cross. The magnitude of that sacrifice is significant of the magnitude of His undertaking in the redemption of humankind. God alone can furnish the grace that will make possible a realization of the possibilities of human nature as He has created it.

VII. *Only God could make possible the heaven He is preparing for human habitation in the ages to come.* Only He could make possible the transcendent glories of that indescribable place, with all that goes into the making of the felicities we shall there enjoy. A city where they need no sun, where the glory of the Lord is the light thereof. Many of the seeming inconveniences of life will not be there. From them we have learned lessons, received warnings, and many blessings. They will have served their purposes and will be needed no more. Sickness and death will not be there with the pains incident thereto. Bereavement with its attendant sorrows will be no more. Sin with its attendant evils will not be there. While the materials of which the city is built are describable, seemingly its glories transcend description. The meager resources of human language and the limiting power of human infirmity seem to preclude the possibility of special revelations of its place. How far we shall go in the matter of being filled unto all the fullness of God, He alone knows. Concerning this, John Wesley said, "With all of His light, love, wisdom, holiness, power and glory, a perfection far beyond a mere freedom from sin." Freedom from sin is ours in the crisis act by which we are sanctified wholly. Adam Clarke said, "Among all the great sayings of this prayer, this is the greatest. To be filled with God is a great thing; to be filled with the fullness of God is still greater; but to be filled with all the fullness of God utterly bewilders the sense and confounds the understanding." This section closes with an ascription of praise to Him who is able to make all this an eternal reality.

## A Stewardship Source Booklet INTO MY STOREHOUSE



By John E. Simpson, D.D. Here is a cyclopedic work on the subject of Stewardship which might well be called "all you need to know" on the subject. It is filled with illustrative examples of the obligations which possessions entail, and of the returns men have received in spiritual happiness. Dr. Simpson has made a special study of the problems and duties of stewardship, having written two previous books on this important theme. 192 pages.

The price is \$1.50, and we pay the postage.

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.